Fourteenth Annual Western Unitarian Conference Number.

UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXVII | CHICAGO, MAY 21, 1891. | NUMBER 12

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Assistant Editor: CELIA PARKER WOOLLEY

Editorial Contributors:

RICHARD BARTRAM, EMMA E. MAREAN,
J. VILA BLAKE, HENRY DOTY MAXSON.
CHARLES F. DOLE, R. HEBER NEWTON,
JOHN R. EFFINGER, WILLIAM M. SALTER,
EMIL G. HIRSCH, MINOT J. SAVAGE,
FREDERICK L. HOSMER, MARION D. SHUTTER,
WILLIAM C. GANNETT, HENRY M. SIMMONS,
ELLEN T. LEONARD, JAMES G. TOWNSEND,
JOHN C. LEARNED, KATE GANNETT WELLS,

UNITY PUBLISHING COMMITTEE: Messrs. Blake, Gannett, Hosmer, Jones, Learned and Simmons.

CHARLES H. KERR & CO., PUBLISHERS,
175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

Contents.

PAGE.

EDITORIAL.
Conference Nuggets 97
Notes 97
A Step Forward; a Step Upward! . . 97
The Women's Day.—C. P. W. 98
The Business Outlook.—L. 98
The Humanities in the Conference.—H. D. M. 98
The Missionary Outlook.—W. C. G . . 98

THE WESTERN ANNIVERSARIES.
Opening Address before the W. U. C.—D. L. SHOREY 99
Report of the Secretary of the W. U. C.—JOHN R. EFFINGER 99
Address to the W. W. U. C.—CELIA PARKER WOOLLEY 101
Report of the Secretary of the W. W. U. C.—FLORENCE HILTON . . . 102
Report of the Secretary of the W. U. S. S. Society.—ELLEN T. LEONARD 104
Report of the Treasurer of the W. U. C.—MYRON LEONARD 105
Report of the Treasurer of the W. W. U. C.—FLORENCE HILTON . . . 106
Report of the Treasurer of the W. U. S. S. Society.—CHAS. H. KERR. 106
Proceedings of the Thirty-seventh Annual Session of the W. U. C . . 106
Proceedings of the Tenth Annual Session of the W. W. U. C 106
Proceedings of the Eighteenth Annual Session W. U. S. S. Society 107

NOTES FROM THE FIELD 108

ANNOUNCEMENTS 112

Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to read the premium offer on last page and send lists of trial names at once.

"The Things Most Commonly Believed To-Day Among Us."

The following Resolution and Declaration are part of a statement concerning Fellowship and Faith, adopted at the annual meeting of the WESTERN UNITARIAN CONFERENCE, May 19, 1887, by a vote of 59 to 13 of the delegates present. The whole statement is published at UNITY OFFICE, as "Unity Short Tract, No. 17." 100 copies for 30 cents.

Resolved, That while the Western Unitarian Conference has neither the wish nor the right to bind a single member by declarations concerning fellowship or doctrine, it yet thinks some practical good may be done by setting forth in simple words the things most commonly believed to-day among us,—the statement being always open to restatement, and to be regarded only as the thought of the majority.

Therefore, speaking in the spirit and understanding above set forth, we, delegates of the Western Unitarian Churches in Conference assembled at Chicago, May 19, 1887, declare our fellowship to be conditioned on no doctrinal tests, and welcome all who wish to join us to help establish truth and righteousness and love in the world.

And, inasmuch as many people wish to know what Unitarianism commonly stands for, speaking always in the spirit above set forth we make the following statement of our present faiths:—

We believe that to love the good and live the good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this Order is truth; to obey it is right, and liberty and tronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of Good:

We believe that *we* ought to join hands and work to *make* the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of a life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Editorial.

Conference Nuggets.

RELIGION is a succession of new births in the inner life.

THEOLOGY is only talking *about* religion. It is not religion.

No great truth was ever achieved that was not battled for long.

THE clashing of might and right brings, in time, a righteous order of life.

THERE is a difference between a belief *about* things, and a belief *in* things.

THE religious instinct of growth must be centered somewhere in the sense of humility.

WHILE evil undoubtedly tends to develop the growth of the world, yet at times it crushes it.

THE future will cultivate more and more the heart and will, rather than the theologic mind.

JESUS summed up his religious experiences into eight or ten sentences,—the beatitudes,—the result of his own living.

WE are not afraid to trust the human reason entire. The freest mind is, in the end, the safest mind. The freest man is the safest man for the church and the community.

I DO not feel that my excursions into modern religious scientism is a movement I must come back from in order to be spiritual. I have not wasted time in trying to get at spiritual experience in an intellectual way.

IF the time ever comes when it is believed that conduct and not creed is the real evidence of religion, then we may reach the true order of existence. That will be considered divine which urges to the highest development.

THE great truths that underlie humanity are all identical. They are carried from age to age by changing personalities. They are as great, as strong, as wonderful now as ever. Given humanity the doctrines must follow.

WE can not unsin our sins, yet the universe is full of healing, and of restorative forces. If I hold my finger in the fire it is burned, but when I take it out nature sets her forces at once to work to heal it. If I expose my soul to sin, it is scorched and maimed; but once turn my face firmly to the right and the forces of the universe at once set at work to heal me. Whenever I lift up my hands in trying to do right, the universe lifts with me.

Do we not lose some of our spiritual warmth in trying to bring it down to definite form of expression?—in trying to weigh, measure and define it? Spirituality and definiteness do not go together. Let me not try to define and measure, but keep my spirit open to that which can never be expressed. I would not disparage theology and the efforts to express the new thought in new forms of theology, but let them be the servants of man and not have too much power over his life.

THE Conference throughout was marked by a devout and earnest spirit. Miss Safford's opening sermon on Tuesday evening was upon "Obedience to the Heavenly Vision," and lifted us all into a finer loyalty by its direct and simple speech. The next morning Mr. Gannett led the early meeting and spoke of the religion of experience, those "happenings" within us which give sudden vision of life's deeper facts and make more real the truths of the spirit. The thought was touched in different ways by several speakers. The meeting of next morning, led by Miss Hultin, carried something of the same theme. No session, morning, afternoon or evening, was without the uplift of some familiar hymn; and beautiful at the very close of the meetings were the words of the minister of the Third Church, whose hearty hospitality and that of his people had contributed so much to the profit and pleasure of us all. From beginning to end there was manifest a genuine good-fellowship, the fellowship of men and women actuated by like motives and interests and aims, who recognized themselves as workers in a common field and to one great end.

REV. MARY A. SAFFORD, in her opening sermon Tuesday evening, made an eloquent plea for the need of the Liberal Church. "It is quite common to say, 'Creeds are lightly held. Our mission is fulfilled. Let us thank God and take our ease.' But," said Miss Safford, "is our work being done by those who teach the truth that their creeds deny, accept the higher truth but the lower morality, are progressive in their thought but retrogressive in their honesty? Our faith is something more than the noble views that we cherish. We stand not only for truth but also for righteousness. Let not the lips repeat what the mind and heart deny. Our mission is not merely to give men a creed, but also a life,—a life rooted in sincerity. Our work can not then be done by those who are untrue to that integrity of soul which we value still more. If our views of God and man were taught by all, still our mission would not be fulfilled." This is a very cogent way of putting it. The thought that a church which is more rationalistic than it pretends to be can never do for the world the work of a church that pretends to be exactly what it is, should be taken to heart by those who are inclined to believe that either liberal orthodoxy or broad church Anglicanism is making organized Unitarianism unnecessary.

BUSY as were all of its crowded sessions and happy in result, two or three circumstances combined to impart an atmosphere of tender sadness to the Conference, in the enforced absence of the secretary, the memorial exercises to that brave and faithful and departed brother, Rev. Judson Fisher, and the resignation of Mrs. E. T. Leonard as secretary of the Sunday-school society. Suitable expressions of the feelings of loss and gratitude towards these honored and efficient workers, were placed on record, justly-earned tributes of love and esteem, and the Conference grows but the dearer, as time, with its inevitable changes, progresses, in hallowed associations of past help and fellowship with those whom death, sickness, or other circumstance removes from immediate contact. Our benediction goes with each and all of these.

A Step Forward; a Step Upward!

Another conference has come and gone! A burden of anxiety on the part of a few, cause of expectation and curiosity on the part of many, has been converted into beautiful memories, happy fellowships, kindling visions and tingling statements. The renovated Third Church, with its lightly tinted walls, the beautiful weather, the untiring and experienced hospitality of the members of this society, as well as an unexpectedly large attendance, all conspired to make the occasion a serene one and one of high levels. Of the thirty-two different parts mentioned in the programme there were but two disappointments, and these such as not to in the least disturb the movements of the meeting. It was an occasion of high thought. If it was wanting in supreme lifts and thrilling climaxes such as have been occasionally reached by this body, it was also free from depressions and painful lapses. The women at the opening meeting distinguished themselves in such a high fashion that the meetings of the conference proper began at disadvantage. Judging from all accounts probably no band of liberal women so large and continuing in session so long, ever before conducted themselves with such marked ability, good method, good matter, discussing such high themes in plain words and with good nature as did those of the W. W. U. C. at their tenth annual session. They at least demonstrated the general principle of which the whole conference was a striking illustration, that there is a ground swell under their feet, a trend of things, a manifest destiny that compels these associations to try this hard but glorious experiment of organizing undogmatic religion; of practicing the high claims and realizing the dreams of those who believe that

thought and emotion, truth and love can not only be combined in individual but in associative life.

The hospitality of the Western Conference platform was never more beautifully illustrated. Independent, Universalist, Ethical Culturist, Unitarian and Jew joined together. Joseph H. Allen, Paul Frothingham and W. W. Fenn, of the East, greeted W. E. Boyd, lately from California, and others from the extreme West. A woman preached the opening sermon, and the venerated Joseph Allen, a *man*, talked to the Women's Conference.

To use names would be invidious, but from the opening words of Miss Safford to the closing strains of Mr. Stoltz, the Jew, there were only notes of spiritual earnestness, ethical consecration and practical sympathies heard. Those who fear that the Western Unitarian Conference is drifting toward a spiritless sea of materialism would be undeceived had they been present at these meetings.

That there is something at work in this Conference that leads to self sacrifice is shown in the fact that since the 9th of February over $13,000 has been paid in towards the Permanent Endowment Fund. The contributions of the few churches of the West without the help of the wealthier ones that in years back were the financial stays of the Western Conference, placed the three general societies, the W. U. C., the W. W. U. C., and the W. W. U. S. S. Soc'y, out of debt, although the aggregate of the investment indicated that they reached almost the maximum of their record of any year.

The contributions to the Endowment Fund naturally endangered the current expense fund, and although within the month preceding the conference thirteen or fourteen hundred dollars had come in from the field there was still an arrearage of four hundred odd dollars on Wednesday morning, which in the evening in the midst of the full tide of eloquence about the "Spiritual America," was raised.

On the last night of the Conference when every one was weary with the three days' feast, the tribute to Theodore Parker was rounded up. The $10,000 monument started just a year before in a Methodist church was completed. This monument is not of polished marble but a tool that for all time will do effectual work in the hands of that Theodore Parker who still lives and works in America, the Theodore Parker foretold by the dying Theodore Parker in Florence thirty-one years ago. When this fund is collected it will yield $600 a year, or thereabouts, to carry on the work which he began.

These meetings were not insular, the problems of relationship to other organizations east, west and national, were freely discussed in informal conversations, in committee room and on the floor of the Conference. The Woman's National Alliance, the A. U. A. and the National Conference have in this organizations co-laborers whose actions they may not direct, but which they must sooner or later recognize as worthy members of their household.

Happy as was the outcome of these meetings their most significant feature was the prophetic one. There is still hard work ahead. The pinches, misunderstandings and oppositions are not all over with, unless the Conference proves traitor to its opportunity. The attendance was large and steady throughout all the sessions, but the programme and the attitude of the organizations back of it suggested logical conclusions, predicted intellectual attitudes and religious experiences for which severe prices must be paid by many in the way of hard work and hard knocks received, perhaps hard knocks to give in the battle for ideas. May the W. U. C. be able in the future as it has been in the past to accept heroically the logic of its situation. The $10,000 Theodore Parker Memorial Fund is completed. The stern warrior for freedom has a new hammer in his hand to use against error. Will the suggestion that we now offer to the conference of a Memorial Fund of $25,000 which shall ever bear the shining name of Emerson, the harbinger of light, the gracious sage, the prophet of serenity, won by sincerity, be favorably received?

The most far-reaching and prophetic suggestion of the Conference, came in the opening address of the President, urging that we shape our plans, and work for the time when there will be a noble building in Chicago over whose portals shall be inscribed "Freedom, Fellowship and Character in Religion," and within whose walls shall gather these activities consecrated to that fellowship and religion that will know no narrower test and seek no diviner basis of spiritual communion than that which comes from a thirst for Truth, Righteousness and Love.

The Women's Day.

For the last two years unusual interest has gathered round the women's meeting in our Western anniversaries, and this year that interest was heightened by the fact that questions which had long been under discussion in Unitarian circles, east and west, were at last to be formally settled by vote.

The Conference opened with a good attendance on Tuesday morning. The beautiful floral decorations, a subject of renewed admiring comment throughout the meetings, were in their first freshness, the weather outside was perfect. Rev. Ida C. Hultin offered a fitting word of prayer and address in the devotional exercises, after which the Conference was formally opened with an address by the president, printed in another column. The business of the day in so far as the questions of disbanding and joining the National Alliance were concerned had been so long in discussion, both in and out of print, that it was thought every one's opinions thereon were well understood. It was therefore matter of almost universal surprise and general relief, when the Committee on Disbanding offered a contrary report to that contained in the printed announcement in UNITY last March, and recommended the continuance of the present organization; Miss Tupper, representing the committee, taking pains to explain that this change was assented to by Miss Murdock, the chairman, solely for the greater harmony she hoped would result in the action of the Conference, determining its relation to the National Alliance. Thus after the reading of the papers announced on the programme, by Mrs. Jones, Mrs. West and Mrs. Savage, the discussion became general, and the first question, that of disbanding, was quite promptly settled with a unanimous vote in the negative. The question which followed, the acceptance of the majority report of the committee on Joining the Alliance, by which the Conference was asked to recommend the formation of Branch Alliances in the churches, elicited warmer and more varied feeling. An amendment to the resolution embodying the sentiment of this report, and of the nature of a substitute, was offered by Mrs. Learned, the substance of which was that the W. W. U. C. greet the National Alliance and express the desire to work with it as a co-ordinate body only, leaving the question of the recommendation of Branch Alliances untouched. Miss Martin of Chicago, offered a second amendment, to the effect that the Conference approved the formation of Branch Alliances in such churches as desired to form them, but this was lost and the resolution offered by Mrs. Learned was adopted. Some misunderstanding resulted from the rejection of Miss Martin's amendment, which, had it been somewhat less hastily prepared, thus avoiding some ambiguity of expression, it would have been a mistake for the Conference not to adopt. The present writer, feeling this, afterwards drew up a letter to the president of the National Alliance explaining the action of the Conference more carefully, which was submitted to a meeting of the directors, Thursday afternoon, who voted to send it as an official communication. This letter is published in the proceedings of the Board meeting on page 108, and the attention of our readers is called to it.

The practical outcome of the Women's Conference the raising of $350.00 in pledges of twenty-five, ten, five and one dollar subscriptions towards the expenses of the coming year, was most encouraging, and will prove the sign, we trust, of renewed faith and courage among the women in the work to which they have dedicated themselves anew. The *personnel* at Headquarters undergoes some change with the new year. Miss Florence Hilton, the faithful and hard-working secretary of the Conference, has retired, and Mrs. Marion Perkins of Chicago, was elected in her place, filling at the same time the office of secretary of the Sunday-school Society.

The Post Office Mission work will be placed in the hands of Miss Louise Dunning, the agent of Unity Mission Publishing Co., and well fitted both by nature and experience to take entire charge of this branch of work at the central office. Mrs. Perkins will not enter on her labors until September, Miss Dunning acting as secretary through the summer months. The election of Miss Hultin as president was the more suitable, that it will enable the Conference to have its own agent in the field. Miss Hultin's health will not permit her to resume regular ministerial work, but she will be able to visit different points in the interests of the Conference, speaking in its behalf and assisting the secretary of the W. U. C. in his work. We look for better results to follow the coming year's work in the Women's Conference than it has ever attained before.

C. P. W.

The Business Outlook.

The business outlook is the moral outlook. At any rate it is largely so. If hope, confidence, enthusiasm give way, all gives way. If distrust and indifference supervene, business slackens and money remains locked up in the banks. Hence the close connection of moral and financial conditions.

Judged by these considerations and tests, the Western Conference has never had so successful a year as the last. The pledges made to the Parker Memorial and Permanent Endowment Fund have been partially redeemed. Thousands of dollars have been paid into the treasury above the customary contributions for current expenses; and the spirit exhibited at the meetings this year was full of resolve, of willingness and cheer.

It was impossible not to recall in comparison former sessions of our Conference in other years. It was necessary then, as now, to make appeals for money and support. Always we came up to the annual gathering to face deficits. And even when they were small (and our expenses were less than now) it was not altogether easy to meet them; while if some pressing call were made upon our assemblies, it was difficult to arouse interest, much more to excite enthusiasm. The people for the most part sat cool and collected under the burning solicitations of our secretary, or walked home perfectly satisfied if they dropped a few dimes into the contribution box. In these last years we have seen a great change come over the face of our Conference congregations. To be sure they are much larger than they were ten years ago. This year the attendance at the Women's Conference by itself was larger than usual when both conferences were one. But the most marked change is in the spirit of those attending. Those who come are there from conviction, not for play or recreation, but for work, to look into the questions and measures of activity proposed, to lend themselves and their means to the service of the cause which they hold dear. As a consequence, when an important step is to be taken requiring their co-operation and their gifts, there is a quick and lively response.

Nothing could illustrate this better than the results on two successive evenings. On Wednesday evening it was decided to ask for four hundred and seven dollars to balance the treasurer's accounts. It was raised in a little less than ten minutes. It was decided that on Thursday evening the eight hundred dollars and more required to complete the Theodore Parker Memorial Fund of $10,000, should be called for. In a very short time the generous and earnest audience raised the last dollar.

In no way that I know of can the business outlook of the Western Conference be better indicated than by these facts. The feeling has strengthened that this body has a work to do, a mission to maintain, It has a growing constituency of devoted friends who believe in its mission and grow more and more ready to live and give for the ideas and objects which it represents. Already the feeling is gaining ground that as soon as the present Endowment Fund is completed the Emerson Memorial Fund must receive the attention of its friends; while Mr. Shorey, the honored president of the Conference, who has never waned in his faith in it or support of it, suggested in his opening address that we might look forward with assurance to the time when we should have, as now Unitarians have in Boston, a suitable building as the headquarters of our various interests and growing work. L.

The Humanities in the Conference.

The Thursday morning session was mainly given to the subject, "The Social Equilibrium—How to Secure and Preserve it." Charles F. Bradley, of Quincy, Ill., discussed, "The Natural Condition of Social Equilibrium"; H. D. Maxson, of Menomonie, Wis., "Individualism"; Mila F. Tupper of Grand Rapids, Mich., "Individualistic Socialism," and Herbert Taft Root, "After the Transition." The prominence given of late to social questions at our conferences and in connection with other church activities, indicates that the conscience is coming to be thoroughly aroused to the importance of such problems. It has often been brought as a reproach against ministers that they were indifferent to these issues or too timid to touch them. If there has ever been any justification for this reproach, it is rapidly disappearing. What is now needed is not so much the interest or the courage as a judicial study of the situation, and on the basis of that study carefully considered, conclusions as to what ought to be done. There is a great danger that we may be led by a sense of our duty to attack injustice, into undiscriminating denunciation of the existing order. The speakers at the Conference were on the whole not much at fault in this direction, but displayed a good deal of the judicial

temper, and a commendable familiarity with current economic discussions. Mr. Root's carefully prepared paper is deserving of mention as specially meritorious. We simply wish to make use of this occasion to remark that what is particularly needed in religious circles at the present time, as regards social questions, is not so much quickening the heart as clarifying the head. To begin with, there should be greater precision in the use of terms. Words are used in so many different senses that it is necessary for us frequently to explain what we mean by them, or serious confusion is likely to result. With one man, for instance, socialism means governmental control of the citizen; with another, fraternity. Individualism sometimes stands as the opposite of paternalism, sometimes as another name for selfish competition. Socialists and individualists charge each other with confusing the State and the Government, and the charges are often well grounded. But the two notions are quite different. We might properly call the government an organization, and the state an organism. At any rate, social life may be conceived of, as thoroughly organic without any government at all. The alleged contradiction on this point in the thought of Herbert Spencer is a blunder of his critics. Among the questions of fact which demand thorough and painstaking investigation, is the efficiency with which governments perform their present functions. It is common to argue that they might properly do a great many other things than are now intrusted to them, because they do their present work so well. Is that true? Is the postoffice for instance better managed than it would be in the hands of private enterprise? The question is a difficult one. We have no extensive private postoffice to serve as the other term in the comparison. The necessity of prohibiting private competition by law is significant. But how significant? We suggest these questions as illustrating the intricacy of the problems with which sociology deals. Let us keep cool and think hard, and then act courageously, but with caution. Premature action, however well intended, may be very harmful. When you don't know what to do, don't do it.

H. D. M.

The Missionary Outcome.

"The missionary outcome of the Conference" was the word asked of me. There was no missionary outcome, save as every good thought uttered, or good object-lesson given, has its missionary aspect. Every such thought or lesson certainly begins to "go," and as it goes, it "preaches," and this is to be "missionary." But there was no discussion of *methods* except in Sunday-school work, no plans for church extension, no dwelling on our "Unitarian opportunity," etc. To single out three points, however, most nearly answering to our theme:

(1) The heartiness with which the Women's Conference re-consecrated itself to existence and its responsibilities, suggests new mission energy in prospect. What the Conference needs is what we all need—*initiative brain.* Make plain to the women of our churches that there are things which they can do, and do in unison, and the heart and hand will not be deserters.

(2) The fact that our Conference Endowment Fund is beginning to come in, and that next year we may have $700 income from it, opens a glad hope,—that the directors of the Conference will dedicate this sum, not to payment of the usual current expenses (salaries and office rent, etc.), but to *new field-work. Let the churches send word to the Board that that is their wish,* and that they, the churches, will take care as before—but better—of the current expenses, and they will ask the directors next May, "What have you done with the two new talents added unto you?" And let the answer be, Those Sunday Circles have been fostered by mission visits from the settled pastors, visits aided from this fund; those churches have been helped a bit in their money pinch; ten thousand tracts have been furnished free to Post Office Missions. It is but a tiny sum, but let it be a dedicated sum. Our endowment must not be an excuse to us for doing less, but a stimulus to do more. We are just learning in the West that we *can* give to our faith, and that it is worth giving to, and that a church just living for itself and within itself is not yet a born church. That education is one of the blessed growths of the "Issue in the West," in which all hearts may rejoice. Think of one church, one that has been counted as a struggler, too, over its own home problems, raising within a month or two $2,000, much of it to go for mission purposes! Now let not our Endowment Fund work harm but good; let its interest be treated as a missionary income to produce a missionary outcome!

(3) The object-lesson in religious fellowship given on the last evening of the Conference is worth repeating regularly. On that night the representatives of five differing reform movements in religion,—the patriarchal Independent, the tried worker for Universalism, the young teacher of Unitarianism, the Ethical Culture lecturer with his hammer-stroke for Duty, and a "boy Rabbi," looking, as well as speaking, this old-new gospel of Judaism, stood together on the platform, each trying to describe the contribution of his special movement to the Religion that is to be. And three facts grew apparent: (1) That each, speaking to that end, must needs speak in simple affirmations, not negations,—must describe inspirations, not refutations,—must get down to bottom values of his faith or purpose as the only things that would survive; and this as an "of course." (2) That the "bottom values" thus revealed really turned out much alike, though some counted more and others less of them in number,—the Ethical Culture man concentrating all into his one word; and this again seemed an "of course." (3) That each one believed the religion of the future was latent in his own reform; as "of course" it is,—just *latent.* Now these "of courses" are such momentous truths and still such novelties, that any Conference that helps to make them plainer may fairly count their illustration as one of the "missionary outcomes" of its meeting.

W. C. G.

OUT of the ironies of nature and life there is no escape by the avenues of thought, but only by turning from thought to deed. Every really good deed, every genuine act of self-sacrifice is immortal, a birth from the heart divine. The everlasting morning is in it, the gates of hell are powerless against it, and Mephistopheles leers in vain.—*Dr. Hedge.*

WE are told that the Norseman, who always concentrates his ideas knew but three sins, perjury, murder, adultery, which are rather loosely defined again as sins against God, the state and his fellowman. These are further reduced to one sin, that of deceitfulness, which would be better described as violation of trust, to which in the last analysis every form of human wrong-doing can be reduced.

WHICH religion is mine? None of them which you have named to me. And why none? Because of religion. —*Schiller.*

WHEN the lips are silent the life speaks.

The Western Anniversaries.

Address of D. L. Shorey, President.

DEAR FRIENDS:—It is eighteen years since I first opened a session of the Western Unitarian Conference in Chicago. The intervening period covers half of the active life of the Conference. Its struggles are not ended, its duty is not yet done. But, in my opinion, it has never had a fairer outlook than opens upon us this morning. We owe no man anything. We have for the first time a nucleus for a general fund amounting to more than $29,000. It is not yet a large resource; but it is a good harbinger of better things to come. It is significant of the fixed purpose of the Conference to organize at Chicago a central force sufficient to give the impress of unity and efficiency to all the Unitarian work of the West.

Our churches, like others, have their roots in the past, and their nurture in the holy influences of all time. We are born into a universe of infinite beauty and order, over which the spirit of goodness reigns supreme and forever. Wide is the field of duty. The whole earth is our home. The entire human race is of one family. Literature, art, science and religion have no true forms of expression that are not in their nature fit for the solace or instruction of all the sons of men; and religion, with its immemorial custom of worship, gives vistas of a kinship infinitely wider than the ties of earth.

We hold a place in the historic line as inheritors of Western civilization and sharers in the boon of Christianity. Free from superstition and without supernaturalism we hold in precious memory the name and character of Jesus,—type and ideal of love, reverence and duty. We have in common with other religious organizations the same general purpose, the cultivation of the religious sentiment, which is more than any and all opinion, and the improvement of the moral condition of mankind, which is the only sure basis of civilization. We maintain a separate organization with zeal and enthusiasm, and with sacrifice of time and money, in no spirit of opposition to the work the older organizations are doing, and for ages to come will continue to do. We would not if we could take from any human beings the consolations they receive from the Catholic and the Evangelical churches, nor detract one iota from the mighty debt which civilization owes to them. We maintain our separate organization because we can not accept the conditions of fellowship which the older organizations impose. It is on account of these conditions that on certain lines the older organizations have already reached the limitations of their usefulness. Every careful observer knows that great changes in opinion are going on in our time. Through the demonstrations of modern science and the general development of intelligence the number of those who will not accept supernaturalism in religion is greatly increasing. With some modifications the old churches still stand by creeds which rest upon the assumption that in matters of religious opinion it is not safe to trust the free intelligence of mankind. The trend of modern thinking sets another way. So long as the old churches maintain the position that belief in any formulated opinion is of the first importance, there will be an opportunity, a duty and a field, for those who agree with the Unitarians that reason is the ultimate guide of conduct, and that free examination is the best solution of all questions of intellectual error. I need not remind you that this Conference stands firmly upon that ground. It is the ground that Unitarians, with some weak lapses, have occupied since the time of Channing. This then is our method. It is a method that aims to take less note of what is conservative or radical, that it may put the supreme emphasis upon what is true. It is, however, only a method. The Gospel of righteousness has to be preached with fervor from our pulpits, to reach, and, in a legitimate sense of the word, to save, those who will no longer hear it from creed-bound pulpits that offer their fellowship to even the best of men upon condition of accepting discredited opinions. Our fellowship, as you know, is freely offered without any conditions whatever. That door has been open for many years. It will never be closed. Whatever good it has enabled us to do, it has certainly done us no harm. It does not follow, however, because we impose no creed conditions, that we think that correct opinions are unimportant, or that false opinions may not be dangerous to the welfare of society. It is only meant that for the correction of intellectual error, the highest function of education, it is safer to trust to a free, rather than to a constrained mind; that in an enlightened age, opinions in matters of religious import are to be submitted to the final arbitrament of reason, by which, it is conceded, opinions are determined in every other field of inquiry; and that the real danger is not so much in false opinion as in false habits and false purposes culminating in a vicious character, dangerous to the welfare of society.

It remains to speak for a moment of the means we still require for our more complete equipment. We have raised $29,000, the income of which will hereafter be used for the general purposes of the Conference. It is probable that in a few years this general fund will be increased to $50,000. When that amount shall have been acquired it is to be hoped that friends of the Conference will enter upon the greater enterprise of procuring a building in Chicago for the permanent use of the Conference. That enterprise, sooner or later, will be undertaken, I believe, with the cordial approval of thoughtful Unitarians in all parts of the country.

Report of the Secretary of the Western Unitarian Conference, Third Unitarian Church, Chicago, May 13, 1891.

FRIENDS AND FELLOW-LABORERS OF THE WESTERN UNITARIAN CONFERENCE:—It is a source of profound regret to your secretary that at this anniversary meeting, when you come together to count up the past year's gains and get courage and inspiration for future endeavors, he is able to stand before you only by proxy. The enemy which has been abroad in the land during the past winter, laying low so many heads, has found out his weak spots, and has held him now for some weeks in effectual thrall. So to-day he is compelled to send this word to you from the quiet of the invalid's chamber, but sends it with good cheer and good hope that after some months rest he will again be able to go about his work.

THE ADMISSION OF WOMEN TO THE HARVARD DIVINITY SCHOOL.

It will be remembered that one year ago, in response to a letter from the overseers of Harvard College regarding a resolution passed by this Conference in 1889, concerning the admission of women to the Harvard Divinity School, the following resolution was unanimously voted:

Resolved: That a committee of two, one of whom shall be a woman, be appointed by the directors of this Conference for the further presentation to the authorities of Harvard University, of our petition for the extension of the privileges of the Divinity School to

women, and that the Directors of this Conference be instructed to take such steps as may be deemed necessary to defray the expenses of this action.

While the Directors of the Conference were considering how best to carry out this resolution, a protest came before them, signed by all of the women ministers of the Conference save two, objecting to the appointment of a woman on this proposed committee, regarding it as more fitting that this petition should come entirely from men.

At this juncture of affairs a letter was received from the Board of Overseers of Harvard College, as follows:

REV. JOHN R. EFFINGER, Secretary of the Western Unitarian Conference, 175 Dearborn street, Chicago, Ill.:—*Dear Sir:*—The petition of the Western Unitarian Conference for the admission of women to the Divinity School of this college was referred to a committee who gave opportunity for the appearance of any who favored the petition. As no such person appeared, the committee, without expressing any opinion upon the merits of the question, reported that the petitioners should have leave to withdraw. The Board voted that the petitioners should have leave to withdraw.

Very truly yours,
ALEXANDER MCKENZIE,
Boston, June 24, 1890. *Secretary.*

No time having been fixed by the Board of Overseers for the presentation of the petition, your Directors had supposed that they might consult their own convenience in appearing before that body, when the permission to withdraw seemed, for a time, to close correspondence on the subject. It remains for this Conference to decide what further action shall be taken.

At a meeting of your Directors, January 6, 1891, a committee was appointed consisting of J. C. Learned, of St. Louis, Anna B. McMahan of Quincy and Marion Murdock of Kalamazoo, on "The Theological Education of Women and Their Work in the Unitarian Ministry," this committee to report to this session of the Conference, which report, when submitted, may furnish a basis for further action.

THE PROPOSED CONFERENCE ASSOCIATION.

One year ago an invitation was extended to this Conference by certain Unitarian ministers in the West to send delegates to a meeting for the formation of a Conference Association with advisory powers. This invitation was accepted by the adoption of the following resolution:

Resolved, That the general objects of the proposed Conference Association being the same which the Western Conference in 1887 had in mind in proposing the formation of a General Missionary Board for the West, the Conference gladly accept the invitation and appoint its President and Secretary as delegates;

Provided, That the Women's Western Unitarian Conference, and the Western Unitarian S. S. Society, two of the old missionary associations of the West, be included in the invitation to send delegates.

And in view of western distances and the expenses of travel, the Conference recommend that, if there be a general annual meeting of the new Association, it will be held in connection with the customary Western Anniversaries.

The proposed meeting was held in Unity Church, Chicago, October 29, 1890, but the conditions of your resolution not being complied with,—the Women's Western Unitarian Conference and the Western Unitarian S. S. Society not being invited, your delegates did not feel at liberty to attend.

The invitation to join this Conference Association has been renewed in a recent letter from Rev. J. H. Crooker, chairman of the committee in charge. This letter has been placed in the hands of your directors.

THE MEADVILLE THEOLOGICAL SCHOOL.

The following statement of the condition of the Meadville Theological School has been kindly forwarded by the acting president, Prof. George L. Carey.

"The number of students connected with the institution has been the same as last year, thirty-five. The Faculty, as at present constituted, consists of two professors and two assistant professors, whose entire time is given to the work of the school, and three non-resident lecturers who give occasional assistance. The James Freeman Clarke professorship is not yet established, although one of the assistant professors is considered as temporarily working upon the Clarke foundation. The vacancy in the board of instruction caused by the resignation of Rev. Dr. Livermore has not yet been filled. The library is now satisfactorily housed in the new Huidekoper Hall, although not yet completely arranged. The affairs of the school are simply in a healthful condition with an upward tendency, which I think may well be encouraging to our friends."

The Meadville Theological School, which has given and is giving so many able and efficient ministers to the western work, deserves the hearty sympathy and co-operation of the members of this Conference.

THE WORK OF THE SECRETARY.

Despite his inability to be in the field during the last three months of the year, your secretary has been able to meet the weekly calls for pulpit supplies by the aid of other ministers. F. J. Gauld, now of Meadville Theological School, J. O. M. Hewitt, recently called to Sheffield, Chester Covell, of Buda, A. W. Gould, of Manistee, and J. V. Blake, of the Third Church, Chicago, having responded to his call for assistance.

By the aid of one who always comes to his rescue in the hour of need, he has been able to attend to the work of the office without interruption and to carry on the correspondence involved in the preparation of the programme for this anniversary meeting. Among the results of the year, such results as can be estimated, his note-book foots up some ten thousand miles of travel, preaching and lecturing in the States of Iowa, Illinois, Indiana, Michigan, Wisconsin and Minnesota. He has been present at the dedication of the churches at Grand Haven, Mich., and Decorah, Iowa, and at a session of the Wisconsin Conference held in connection with the dedication of the Mabel Tainter Memorial Building at Menomonie, Wis., has attended the annual sessions of five State Conferences, has taken part in the installation of two ministers, and given an address at the semi-centennial celebration of the Unitarian Church at Quincy, Ill., which was a most interesting and memorable occasion. He has been in correspondence with twelve churches in regard to the permanent settlement of ministers, has fostered the missionary work at Sherwood and Union City, Mich., South Bend, and Valparaiso, Ind., Perry, Iowa, and Warren and Nora, Illinois; preached and lectured at the Summer Assembly and Sunday-school Institute at Helena Valley, Wisconsin, and has edited the Field Note page of UNITY.

It was with extreme regret that he was compelled to cancel an engagement to hold a four days meeting at Henderson, Ky., in April, where a small company of earnest, intelligent men desire, by the aid of this Conference, to organize a Unitarian Church. To show the spirit that is working there, and out of which this call has come to our Conference, I quote part of a letter recently received from my correspondent. He says, "It seems to me that the problem is, how best to lift the bans from the natural and secular. I do not like the antithesis of the supernatural versus the natural, the sacred versus the secular, heaven versus the world. Why not say that all things are natural, that the secular should be merged into the sacred, and that the rational work is to make this world heavenly?"

HEADQUARTERS.

The correspondence of the Headquarters is steadily increasing, that emanating from your secretary's desk having been *one-third* larger during the past year than in the year previous. Calls for pulpit supply have come with usual frequency, and both ministers and parishes turn to the Chicago center with increasing confidence and reliance in the perplexities which arise in their work. The advantages afforded by the central office in furnishing information, and without unnecessary delays facilitating the settlement of ministers, are becoming more generally recognized among us.

In the growth of our Unitarian work, the importance of the state center makes itself more and more felt. At the same time the common center in Chicago gains in importance and usefulness as a medium of intercommunication and a bond of union between the states.

The growth of our publishing interests is a most gratifying and encouraging indication of the increasing influence of liberal thought, and is at the same time a recognition of the value of the material which goes out from our shelves. Our conference work is much indebted to the good offices of UNITY, which during the past two years has increased its actual subscription list from 1,500 to over 4,500, and its average weekly edition, including missionary copies, from 4,000 to 8,000. "Missionary copies," I say, for what is a good business venture for the publisher is no less a missionary seed-sowing for the principles and ideas for which our paper stands.

The secretary of the Unity Publishing Committee reports an increase in the circulation of our tract literature. The number of Unity Mission and Unity Short tracts sold and distributed free, amounted to 41,674. The sale of tracts amounted to $363.42. The tract has so long gone begging that it is something new and refreshing in tract literature for it to be bought and paid for as something really valuable and desirable. We now have thirty-nine U. M. and thirty U. S. T. on our list, seventeen new editions having been issued during the past year. One interesting fact in connection with the sales reported, is that they have been for the most part in small orders, indicating a larger number of individual purchasers than ever before, and hence a larger number of working centers.

STATE CONFERENCES.

The several state conferences have been invited to report their work at this meeting through their secretaries or other representatives, or in writing, and these reports will be submitted during this morning's session.

CONDITION OF THE CHURCHES.

In order to be able to give some estimate of the work and spirit of individual churches a circular letter of inquiry was sent out soliciting information, which has brought back interesting replies. The financial situation seems on the whole, encouraging. Church building goes on at about the usual pace. Detroit has furnished itself with a new church home at a cost of $100,000; Grand Haven has rebuilt the church destroyed last year by fire; Winona, too, has risen out of its ashes; the new Unity church at Decorah rejoices in a chapel of its own, dedicated in January; Toledo reports $11,000 contributed towards a new church; Omaha has $7,370 in hand and begins building this month; Unity Church, St. Louis, has expended $1,300 for church improvement and renovation; the Third Church, Chicago, $3,420; Davenport, $1,100; Sioux City, $760; Winona, $700; Alton, $450; Luverne, $340; Geneva, $155; La Porte, $150; Kalamazoo, $117, not to mention numerous sums of less than $100. Besides the subscriptions to the permanent fund of the conference, considerable sums for missionary work have been contributed, varying from $10 to $692.

The educational feature of our churches is still one of much interest and promise. Twenty-four out of twenty-nine churches responding report Unity Clubs or their equivalents, and half of them report religious study classes in addition. Many of the clubs are divided into sections, studying Emerson, Dante, George Eliot, Tennyson, Lowell, Comparative Religion, Sociology, Natural Science. Everywhere it is the effort of our ministers to broaden the outlook of the people, especially of the young, and aid them in holding their own with the rapidly advancing thought of our time. One who attended lectures not long since at a theological seminary (less than a thousand miles from Chicago), reported to me that on one occasion a professor lecturing on the Nativity, gravely informed his class that the star which heralded the birth of Christ was a planet which left its orbit, descended to within two hundred yards of the earth, and stood still over the house where Jesus lay,—and that the young men of the class swallowed the teaching with not even a wry face. The young people who study in our clubs, our literary societies and Sunday-schools, will have no less reverence for divine things than others, but their reverence will be called forth by principles, by truth that takes hold on the inner life, rather than by stories of physical marvels—which set at defiance every law of nature. The social and religious life which is cultivated in our churches is usually that which revolves around ideas, and gives to religion that intellectual backbone which it needs to carry it through the ordeal of this critical nineteenth century. An illustration of the way in which our children are beginning to think on religious matters is related by a Sunday-school teacher. A class of boys was studying the lesson in the beginnings of religion, in the Six Years' Course, and in the lesson on the first priest she asked the class what was the use of the minister? Was he of any use? A boy of twelve answered after a few moments' thought, "He helps civilization," and when asked what civilization was, another answered, "It is to do unto others as you would have them do unto you." Doubtless from many of our schools these answers might be matched, and their simple directness and comprehensiveness is better than elaborate treatises on the relation of religion to morality, and outranks the theories of social dreamers.

Besides this intellectual work which merges itself so naturally and inevitably into the moral and spiritual, our churches are busy with works of charity. Nearly every society either has a charity organization or sends its members to work for objects common to all. Orphan asylums, reading rooms, kindergartens, industrial schools, the crèche, humane societies, and lend-a-hand clubs, are sustained wholly or in part by our churches. The Crow Indians at Ramona Ranch, the destitute sufferers on the prairies of Dakota, and the child widows in Ramabai's school at Poona, India, have all felt the sympathetic hand clasp of our people. I, by no means, believe that all is done in these directions that ought or might be done, but it is to be noted that in the larger towns and cities, where the pinch of want and suffering is most keenly felt, our churches come nobly to the front in charitable work.

Several changes have occurred in the ministry of our churches during the year. Marion Murdock, so long at Humboldt, is now at Kalamazoo,

Mich., Caroline J. Bartlett having resigned and gone to Europe; T. P. Byrnes, formerly of Geneva, has taken Miss Murdock's place at Humboldt; D. N. Hartley has been for some months at North Platte, Neb.; L. J. Duncan, formerly in charge at Sheffield and Buda, has become State secretary of the Illinois Conference. His place at Sheffield has been filled by J. O. M. Hewitt, of Chicago, and at Buda, by Virgil H. Brown of Princeton. Mila F. Tupper has removed from La Porte in order to lead the vigorous resuscitation of the church at Grand Rapids; D. N. Utter has been called to lead a new movement at Salt Lake City; James E. and Blanche P. Bagley have removed from Sioux Falls, Dakota, to Haverhill, Mass.; C. F. Elliott has resigned at Janesville and has retired from the work of the ministry; Eliza T. Wilkes closed her labors at Luverne, Minn., last fall; A. K. Glover has left Grand Haven and entered the Episcopal ministry.

After a long and useful pastorate of twenty-two years, at Geneseo, Rev. M. J. Miller has retired from the active work of the ministry, and Rev. James Minnick, late of Meadville, succeeds him in his work. In the years of untiring self-sacrificing labor, which Mr. and Mrs. Miller have spent in Geneseo, they have been a help and inspiration to many. Their spiritual children are scattered far and wide. Both in the church and in the town, they have been honored as leaders in all that makes for culture and character, and among the friends of this Conference none have been more loyal or staunch than they. It is a cause for rejoicing that they are to remain in their old home, and that though their outward relations have changed, yet the ties of sympathy and comradeship with their old parish and the wide circle of friends throughout the State, will remain unbroken. The long vacant pulpit at Keokuk has recently been filled by W. A. Pratt, of New York; James Minnick, of Geneseo, J. O. M. Hewitt, of Sheffield, and W. A. Pratt, of Keokuk, are the additions to the list of active ministers for the year.

At the closing session of the last meeting of this Conference, information was received that one of its oldest and most honored members was at that time lying near to the gates of death. By a unanimous resolution, the Conference sent its love to Judson Fisher. The message was received by him while his ear was yet open to the voices of his friends, and lent to his last moments the warmth of fraternal sympathy and remembrance. The memory of his faithful, patient, heroic life and labors will ever remain among the cherished traditions of the Western Unitarian Conference.

THE PERMANENT FUND.

It is with satisfaction that your directors announce that, of the Permanent Endowment Fund of $50,000, started for this Conference two years ago, $25,000 was subscribed in twenty months, ending Dec. 31, 1890, showing an average subscription of $1,250 per month.

On the 9th of February last the committee in charge announced that by the terms of the subscription, all pledges were now valid and payable in such installments as the subscribers might elect. In response to this announcement $8,800.00 has already been paid. The $10,000 Parker Fund which started one year ago and constitutes a part of the $25,000 subscribed, has reached the sum of $9,200. The Emerson Fund is still in its infancy, but we trust as time goes on, it will assume proportions worthy of the honored name it bears. When the first $50,000 has been secured and safely invested, the Conference will have a modest financial backing which will enable it to appeal with new courage and confidence to the churches, for the means with which to support active missionary operations in the field.

Your secretary is in receipt of letters from year to year, asking what support the Conference can give to new churches and to missionaries in fresh fields, and this because of their desire to work in co-operation with this Conference. It has been necessary to reply that the means at the command of the Conference were not sufficient to enable it to give more than advice and moral support, and the services of its secretary for part of the time. When it is possible to give another answer, it will be the opening of a new era of power and usefulness for the Western Conference. The generous response already given to the appeal for funds, making the past two years unprecedented in the history of Western Unitarianism, gives ground for confidence in the future of our work.

THE MISSION OF THE CONFERENCE.

It is the mission of this Conference to stand, not for special theories of creation, inspiration or salvation, the disintegration of which would be the disintegration of its strength, but for the imperishable things of the spirit, for that truth, righteousness and love, which enfold in themselves, all the higher meanings of religion, and without whose sanction no form of religion can claim any authority, or make any appeal to the spiritual nature of man. Each church and each individual may have and express their special beliefs, but our ground of unity is in those things which are fundamental and universal. It is animating to courage and hope, to note that the trend of thought in the world about us lies in this direction.

We have constantly recurring illustrations of the relaxing of the old credal bonds, and of the growing desire for unity, among those widely severed by doctrine and tradition.

Amid the fading of old beliefs, and the decay of old forms, it is the mission of this Conference to stand for a religion that knows no bond, save the bond of truth, and exacts no unity save that of a common loyalty to the right.

JOHN R. EFFINGER, *Sec'y.*

Report of the President of the Women's Western Unitarian Conference.

The present session of the Women's Western Unitarian Conference is the most important in its history. Seldom does it happen to any organization to be called on to consider the question of its own continuance, yet strange and somewhat anomalous as is our present situation, it is one which has come about by perfectly natural processes, throwing blame or suspicion on no one.

The Women's Conference has never been anything more than a tentative organization, of secondary interest and importance even in the minds of its most faithful members. A separate organization of women among Unitarians, who are predisposed to a liberal solution of the sex problem as of every other, and in a field already occupied by an association in which women are so largely represented, and where not the slightest bar is put upon their activity either in public meeting or the council-room,—amid such surroundings, and at this late stage of social progress,—the continuance of a separate Women's Conference seemed to many minds unwise and unnecessary. Nor has the work of the Women's Conference since its organization been sufficiently large in result wholly to do away with this impression. Partly, therefore, through discouragement over the small and inefficient outcome of its labors, and partly through disbelief in the need of a separate society, the Women's Conference has been slowly but irresistibly compelled to face the question of its own formal dissolution. Within the last two years a third cause has operated to intensify interest in the problem. This is the entrance into the general field of the newly organized "National Alliance of Unitarian and other Liberal Christian Women," an association much better equipped in numbers, money, social influence and intellectual reputation and ability than any that has ever preceded it or that is likely to follow it for many years to come. National in its aim, broad and constructive in its spirit, owning a clear and definite purpose, and with a completely organized scheme of work, apportioned among regularly-graded societies covering the entire field, it is small wonder that the Alliance tempted every woman who became acquainted with its objects and came in contact with the cordial spirit of its leaders, to yield personal allegiance to it at once. There is something very inspiring and noble in the conception of a plan of work so comprehensive in its aim, and commanding such undoubted resources of talent, wealth and culture as this one does. For a time it seemed as if no serious obstacle could interpose between the execution of its aims and the hearty co-operation of the women of the west. But owing to circumstances which need not here be reviewed, and for which it is but fair to say the representatives of Western Unitarianism are almost if not quite as responsible as anyone else, the situation suddenly presented grave and unexpected difficulties which necessitated a complete reconsideration of all the problems involved. The question of disbanding the W. W. U. C. became inextricably bound up with the question of our relation to the National Alliance. This was unfortunate for some reasons, fortunate for others, for though it served to confuse the judgment in some ways, it served also to strengthen and clarify it in others. Many of those who had stood strongly for the principle of no sex lines in denominational work, and who still desire to stand unreservedly by that principle, were by no means ready to abandon the home organization, whose broad basis of fellowship and general working methods they so fully approved, for another of confessedly narrower basis, though of admittedly larger facilities for work. Hence there has come about much shifting of position, and many changes of opinion on all sides,—changes which have provoked the charges of inconsistency, and aroused much strong and some bitter feeling. It is doubtful if Unitarian history has ever presented a better opportunity for testing the real worth of our boasted principles of toleration and fellowship than in the controversy that has been going on the past year respecting women's work. There have been things to regret on both sides,—words of too quick and harsh accusation, unworthy suspicions, and false alarms; but on the whole the discussion both in and out of print has been conducted with dignity and fairness. For the past twelve months I have stood in a position where it was my duty as well as my wish to learn the full thought of all concerned in these questions,—where the pressure of opinion was felt on all sides, and where often it was impossible to foretell what the ultimate result would be, where it was matter of serious doubt in my own mind what that result should be; and I wish to improve this occasion to express my unqualified admiration and respect for the broad and hospitable spirit in which you, the Unitarian women of the West, and for that matter, in so far as I know, the women of the East as well, have set aside personal feeling to consider the questions before you in the light of the common good, the general need. The time has gone by when the charge can be truthfully preferred against women, as such, of an intense personality that overrules all other motives in the consideration of large interests. It is no longer true, if it ever was, that women are more narrow and prejudiced in their public work than men. That they have smaller resources of experience and knowledge to draw from in such work than men is quite obvious, but that they are less tolerant in spirit, less charitable in judgment, less courageous or less teachable than men, is to be stoutly denied. We owe it to ourselves as women, to resent those charges when made by others, and never in moments even of severest self-discouragement, to repeat them against ourselves.

I need say nothing further in explanation of the present situation, or the causes leading up to it. The facts of the case are clearly before you all, and it is your verdict that will determine the result. I look confidently forward to a discussion of the day's themes conducted with perfect fairness and courtesy on both sides, a single desire to learn the truth and apply it to the highest good of all. There is not a single principle for which we are working as Unitarians, not even the high, all-inclusive words, "truth, righteousness and love," that should be more dear to us than the *personal mental integrity* of each other. When we have learned thoroughly to trust and respect each other, we shall have gone more than half way in the establishment of those abstract truths for which we are laboring. Whatever the result of to-day's deliberations, let us accept it as the voice of an honored majority we are bound to respect; give to every argument such weight as its intrinsic merits deserve, regardless of the source, putting personal preferences and all pre-judgment aside and rendering verdict at last according to the best light received; remembering always that the spirit of love and mutual helpfulness is of first importance in the religion of reason and character which we profess.

I now beg your indulgence of a few words of special address and meaning, to those who have been active in securing one of the probable results of to-day's meeting. I wish to speak a few plain but friendly words to those who have most prominently identified themselves with the movement against disbanding. If the result of the coming vote shall be in favor of the continuance of the Women's Conference, the responsibility for the future work and usefulness of the organization should be seriously accepted by those who have labored to bring this end about. It should be remembered by all such that the principal reason for disbanding in the minds of those associated with the Conference lay in the discouragement that has followed so many years of wearisome labors, pursued in the face of many difficulties and with small results. The work of the Women's Conference has not been as creditable to us either as women or as Unitarians as it might have been. The vote to continue it will, in my own mind, be a great mistake unless it arouses new and strong interest in the work, an enlargement of all its resources, new life and encouragement among the women of the West. It is not enough to continue the Conference simply as a banner organization, for the mere promulgation of the principle of open fellowship. Dear and sacred as this principle is, and jealous in the care of it as we should be at every point, it is too strong and righteous in itself to need the support of a paper organization, or of any merely nominal influence. Indeed, such support and influence would hurt more than help the principle at stake. Those who have been busy at work creating sentiment in favor of the continuance of the Conference should bear

in mind that what the Conference needs more than their votes, and to make their votes effective, is workers. The board of directors should be thoroughly revivified with new blood, or old blood oxygenated with a new purpose and resolve. Not so much for the danger of abandoning an old position as for the opportunity of starting a new work,—an opportunity of re-consecration, and renewed trial and effort, —should the present organization be continued. There is room here in this wide West for a strong, active women's organization, do we women only choose to enter and take possession. There is plenty of work to do in the enfranchisement of the soul from the errors and cruelties of false belief, its instruction in the glad, helpful truths of the new, do we elect to make that work ours. There is a way, do we once show ourselves possessed of the will.

Every woman casting her vote against disbanding should stop and ask herself just what and how much she means by it. How many dollars will that vote mean, to carry on the work already planned? How much time and thought given to the deliberation and execution of new plans,—how much hard, honest, willing service of head, heart and hand? How much of myself am I willing to pledge with this vote? For remember that from this time on, the Women's Conference is in the hands of those who to-day by voice and vote determine its fate. Nominally the organization remains the same; practically it is a new and altered one. After such a searching into motives and principles as this discussion has called forth we should now be prepared to act with a full acceptance of the responsibility we are assuming. We should know *why* and how we wish to continue the present organization, if we do continue it, better than we knew before. We should feel that if the separate organization is to live on, it is our duty, as women, to see that it deserves to live.

No other claim of denominational work, outside the home church, can be justly put before that of the Women's Conference by those voting to preserve that organization, not even the (to many of us dear) claims of the main organization, the Western Conference. Our first duty *now* at such a juncture as this, is to the smaller and weaker society. Since the signs seem to show that on one hand women themselves are not yet ready to obliterate the lines of sex in church work, and on the other, that the general association, the Western Conference, has no encouragement to offer to this end, but has rather, through the voice of some of its representative leaders, positively discouraged it, let us no longer consider it our duty to work mainly and most heartily for the organization that needs us least, at the expense of that which needs us most, and whose success and honor are now placed in our hands anew. This is only a matter of self-respect. I speak these plain words not with any feeling of sensitiveness towards the Western Conference, but in simple acceptance of the facts, well knowing that until women have proved their worth they can not expect to take large or influential share in the work of societies made up of men and women together. But I trust to live to see the day, brought about by perfectly natural causes, when our brothers of the Western Conference and all other similar organizations will have discovered, not only that women work best by themselves, but that they work far too well in that way to make it either wise or politic for men to encourage any separation. It is quite within the range of the possible that the Women's Conference should be made an organization so successful and powerful that its union with the older and general organization would no longer be discouraged, but eagerly sought for, regarded not as a hindrance and embarrassment, but as a coveted honor. If it shall prove that circumstances compel the continuance of the separate woman's organization, let us as women see to it that its fame and work be not cheapened by any act of ours. Let us make the words "*Women's* Western Unitarian Conference," as dear and honored as "Western Unitarian Conference." Thus only can we demonstrate the worth of the work we wish to do, and of ourselves as workers. In the main Conference we are Unitarians only; in the smaller one, Unitarians and women. A double obligation rests upon us in the latter relation. Those of us who are still dissatisfied with the thought of such separate organization, and I confess I am one of these, still owe it to the hour, the occasion, and to the cause of woman, to help keep the work up to a creditable standard. Personally, had the question of disbanding not become complicated with the wish, so strong in many minds, to substitute one form of organization for another, I should have earnestly hoped it might succeed, solely for the stronger interest I must always feel in the principle that would abolish all distinctions of sex in church work. But the good we hope for must be postponed many times, and it is very clear that the majority of women are not ready yet to stand, unqualifiedly, for this principle, nor the majority of men sincerely desirous to have them. We are condemned to work in a transitional age after transitional methods, and can reach the ideal only by slow stages.

Assuming thus the continuance of the Women's Conference, I wish to suggest one or two thoughts respecting its future work. This work for the past few years has been almost exclusively that of the Post Office Mission, a work nobly conceived in the beginning, which has continued to meet a real and growing need, and which has developed results beyond the expectations of the most sanguine. But the Post Office Mission work, by recognized processes of evolution, has now reached a stage where it is in a measure able to run itself. It is carried on to a greater or less extent by all our churches, and while the need of a central distributing point and bureau of information will remain, an organization of the possible scope and representative character of the W. W. U. C. may well question whether all its activity should be concentrated in a single direction, even so worthy as this. The incoming board should set itself seriously to the task of devising new plans and objects of work, with a view to making its field of practical usefulness more nearly commensurate with the large geographical limits covered in its membership. The education of women for the ministry forms a most suitable object for an organization of this kind, and other schemes of educational and practical work can easily be set in motion have we the will to do so. A few such schemes have already been discussed by individuals, but are not yet ripe for public announcement. Doubtless the new board will gladly welcome any suggestions. I can but repeat, in closing, what I have just said: The field is wide, and the harvesters few. If the Women's Conference is to continue its work, let it be work of enlarged proportions, that shall correspond with the need of the hour,—of a kind that shall command that degree of faith, enthusiasm and consecrated will, which such work ought always to inspire. Let us look upon the present moment, not as one of forced obligation or unwilling duty, but as an opportunity for new dedication to the spread of the great truths of a free and natural religion, an opportunity it would be our shame to miss recognition of, and will be our lasting happiness and reward to improve.

CELIA PARKER WOOLLEY.

Tenth Annual Report of the Secretary of the Woman's Western Unitarian Conference.

What has this conference done the past year to advance the cause of freedom, fellowship and character in religion?

How far can a secretary report what its members, officers, board of directors, committees, and the women's societies and postoffice mission workers connected with us have actually done to help forward this movement for the broadest freedom of thought, bound only by reason and conscience, the broadest human fellowship, that fellowship which welcomes into it all earnest, aspiring, truth-seeking and right-loving men and women, whatever be their creed, or if they have no creed, and for the building up of character.

We can at least believe that there has been a spiritual, or what we may call unsubstantial help, as well as the substantial help which our postoffice mission workers have given through the literature and letters which they have sent out, and the gifts of money which we have received and which have made it possible for the Conference to do its work through the Headquarters. And we will say here that any who have contributed to the support of the conference this year have helped toward the maintaining of these Chicago Headquarters. This is part of the work which has been done for our general cause by the women.

That many of our friends have given this year more thought to the realization of our principles, and have been glad to stand for them as perhaps never before, that the one hundred and thirty women who joined us this year did so with a more intelligent conviction of what they were doing and with more real zeal for the cause than before, our position had been so clearly thought out and defined, has been a help, a real spiritual help forward; for to be a member of this conference means, or ought to mean, a desire to comprehend and thus gain inspiration to work for and to strive to live by our great principles. To help our friends to realize this, we printed and scattered last fall one thousand circulars in which we tried to give a vital idea of our thought and just how those who believed it might help us to spread it. Those churches and those women who have seen most clearly and been most inspired by our high position have this year done perhaps their utmost, certainly a great deal, to raise money for and arouse interest in our work. All Souls Church, Chicago, Unity Church, St. Louis, Unity Church, Cleveland, and Unity Church, Hinsdale, I think never gave so much for the support of this Conference, and our president alone, through personal and written appeals to our Chicago branch directors and friends, raised about $80.

Our vice-presidents (and also directors) from Princeton and St. Louis have been, as always, strong and loyal helpers for the cause we represent. Through the postoffice mission work of the first, three lay circles have been regularly supplied with sermons for their Sunday services. About five hundred sermons and tracts have been scattered through sixteen states, and two hundred and fifty letters written. The thought and influence of Mrs. Learned has been felt as a power to give confidence to our Conference perhaps beyond that of any woman of our body. Through her influence we are sure one meeting of the St. Louis branch of our Conference was given to considering the work and claims of this Women's Conference upon St. Louis women.

Whether all our directors have done what they could to fulfill their privileges as state missionaries, we can not know, because few have reported to us regularly. Their duties which are stated in print are: First, to try to reach isolated liberal women of their states and extend to them friendship and fellowship. This we know it is hard to do, but it does seem a good work to aim to do if we can give the time and thought necessary to seeking those women out. Second, to correspond with all women's societies in their states and urge upon them to organize Religious Study classes for the stimulus and inspiration which they might gain from them, and to supplement this work with a Post Office Mission committee; this much for the spiritual and missionary side of the church work they should do, as well as all which they now do for the practical, benevolent and money-raising side of it. Third, our directors should be present if possible at local conferences and see that the higher interests of our women are represented upon the programme, and to organize lay circles and study classes wherever a few scattered liberals can be found. Our Kansas director has written her earnest wish that she were free to go into the field, from town to town throughout her state, and organize, as she thinks she could, our women into circles or classes.

We know no one more likely to succeed in such work if we only had the means to send her. This was a most encouraging suggestion because the zeal was behind it to practically carry it out. Our Wisconsin director who has helped us most this year with her inspiring and practical suggestions about our ideals and our work, will perhaps embody some of them in her address to you to-day. She is also Post Office Mission secretary for Wisconsin and we know is ever earnest to arouse and direct the workers of her State. She, herself, has a parish of fifty-four, with forty-seven applicants this year, and has sent out 1,988 tracts and 259 papers. She believes in centralizing the advertising in this work.

Our directors from Omaha, Cincinnati, and Hinsdale, are among the most active women in their several churches. At Omaha a Post Office Mission was begun in December with a present parish of thirty-five, one member of whom is already considering entering the Unitarian ministry. This worker has sent out 472 tracts and sixty-four *Registers* and UNITYS. In Unity church, Cincinnati, our director is much interested in home as well as Post Office Mission work, and takes special pains to reach people in her own city, to whom our liberal fellowship and literature would be welcome.

The local directors have held three special, three regular and one joint meeting by invitation, with the Board of the W. U. C., when it was agreed that a letter of appeal signed by the three secretaries whose work is at Headquarters should be sent to all our western churches, asking for the financial support which was needed for the year's work. This was done, but only $13 has been received by the W. W. U. C. through this appeal.

At a special meeting a Chicago branch of our Conference was organized, which has held four meetings, alternating with those of the Unitarian Club, at which a very carefully prepared programme on New England Theology has been followed with profit, we are sure, to many of its members. At each of these meetings the secretary of the Conference has tried to bring before our women some idea of our work at Headquarters, and what similar organizations of Unitarian women were doing in other cities.

The Post Office Mission central committee has, after much stud f the problem, worked out a Post Office Mission record book which they feel has been long needed. They have

tried to make the present one both simple and comprehensive, and hope that all our workers will be ready to use it. Twenty-two copies have already been sold, both east and west. A classified tract list of all material which can be useful in the work, including loan libraries, has also been printed, as we have for a long time felt such a list would be acceptable, and perhaps valuable, to workers. The other regular Conference committees have been inactive, but the two appointed at our last annual meeting to report at this, have worked, we believe, with earnest thought over our Conference problems, which has helped to vitalize our body.

The secretary at Headquarters two days of each week, besides finding it both good and necessary to write many letters from her home, has had a very stimulating year of work to herself—one which has demanded all the closest thought and spiritual energy which she could command. She has had some correspondence with 171 persons, eighty-four of whom were Post Office Mission workers east and west. Her first aim has been to help those workers and she has given to them many hundred tracts, asking only that they meet the postage, if they could do so. She has had grave and earnest theological letters to answer, but always kindly, from ministers, Christian Science arguments of the non-existence of sin and evil to attempt rationally to refute, life problems to try to help others to solve; she has received and answered letters of friendship and cheer from noble women, east, west and south; cordial letters from the Alliance and the Pacific Coast women, and some letters of business in regard to tracts. She has received altogether 824 letters and 155 postals, and written 833 letters and 455 postals. She has sent out mostly to our workers, but a good deal also to individuals and to a few Sunday-schools, altogether, 37,326 tracts, which includes 645 A. U. A., 1,000 Clarke, 1,231 Unity Mission, 1,667 short tracts, 5,308 miscellaneous tracts. These include weekly copies of Unity Pulpit and monthly of Chadwick, 1,000 Conference circulars, 800 Post Office Mission reports of last year's work in the field; and a total of 5,068 papers, including 142 *Registers* and 4,666 UNITYS, 261 miscellaneous papers, magazines, *Unitarian Reviews*, and Unity scrap-books; also given away 98 books and three Freeman Clarke calendars, and circulated out of our loan library 74 books.

We have received a great deal of help through the gift of tracts and papers.

From the Women's Auxiliary of the Church of The Unity, Boston, we have received as in former years, 600 weekly copies of Unity Pulpit, which aggregates 21,600 sermons a year, and from Rev. John Chadwick's Church, for three months 750, and for the remaining months 600 monthly copies of his sermons, aggregating 5,100 which we have sent out, those who receive them paying to us the postage from Boston to Chicago and from Chicago to the readers or workers.

From Miss Lillian Clarke we have received 100 each of ten different sermons lately published by Rev. Freeman Clarke; several packages of "Scattered Leaves," a monthly publication of the Channing Auxiliary of San Francisco, many copies of Mr. Blake's Fortnightly Sermons through the kindness of the publishing committee, besides three calendars, 2,789 UNITY, mostly from Mr. Kerr, but a good many from friends who remember us and who have also sent us 102 books, 1,578 miscellaneous tracts, 601 papers, *Registers*, *Reviews*, and magazines, all so useful and welcome to many workers, and 198 A. U. A. tracts.

It is our custom each year to report what has been done by Post Office Mission workers in our Western States, and something of the work of the women in the churches. This year reports of financial help have come to us from 49 different points where men and women are trying to stand for Western Conference principles, and it seems as if we should be glad and interested to hear something about them.

In the field there are eighty-nine Post Office Mission workers, seventy-eight of whom reported to us for this annual meeting, besides the forty-nine above referred to. Eight or ten are doing little and keep no records, but of those who have sent figures there is an aggregate of 908 parishioners to whom have been sent 1,908 letters and cards and 35,978 tracts, and 16,539 papers, at a total cost of $417.60.

We have made a detailed tabulated statement of all this work, which if one can vitalize figures, will give some idea of what has been done. This statement is, however, only an approximate record, as many do not keep full records, and some have not reported for the whole year.

If you can realize what one friend's letter and one noble sermon chosen for some special need, might be to you, perhaps you can conceive a little of the hope and comfort and good these many letters and tracts and papers which are being sent often, no doubt, to isolated, lonely and troubled, as well as inquiring and studious people, have been. This is Post Office Mission work—to enlighten, broaden, cheer and in more ways than we can know, to help men and women.

The largest P. O. M. worker in Chicago is Miss Dunning, who from Headquarters advertised at an expense of $2.40 and received sixty-four applicants. She has a regular parish of fifty-six.

There is a P. O. M. committee in All Souls church, but they have not yet gathered a large parish, though they have spent $6 in advertising. One applicant wrote: "Never has the answering of an advertisement given me so much joy. . . . I supposed there were none who believed as I did, and on finding that there are hundreds, I feel that I am not the 'lost Cane' that the Baptists call me." Three members of their committee send regularly to eighteen persons.

One correspondent wrote of having gone upon an occasion to a schoolhouse to hear a Congregational minister, who did not come, and that he filled his place by reading a sermon of Mr. Savage's to the audience.

A lay circle at Sherwood, Mich., is supplied by a member of this committee with sermons for their Sunday services. The women of this church, as many of you know, work with the men in the four sections into which the activities of the society are divided—the social, charitable, missionary and educational.

In the Third church, Chicago, there are six or eight interested workers who are not working as a committee, but send out with the Publishing Committee many of Mr. Blake's Fortnightly Sermons, about 100 of every issue.

One worker who has made for the Headquarters work fifty Unity scrapbooks, tells of the experience of one of these sermons. He had sent it to a friend who thought it the finest sermon she had ever read, and determined it should have a large circulation. To avoid the prejudice which orthodox readers might have for the Unitarian name, she removed the cover, and thus disguised, it was read with great interest by many who wondered who could be the author. The answer was, "A new man—a western man."

At *Geneva* there is a woman's society of twenty-one members, which raised last year over $100 for the church, but no study class. Many of the women are interested in an unsectarian mothers' class, and are leaders in all reform, educational and charitable work. There are two faithful P. O. M. workers in the church.

At *St. Louis* there is a branch of this Conference, with forty members. This year it has been studying the poets of the liberal faith, the growth of Unitarianism in America, and considering "How to maintain the balance between the duties to others and the duties to ourselves," and "The influence of physical and outward conditions upon spiritual life." The P. O. M. work of this branch is done by a secretary and four assistants. They have a parish of 225 with forty-eight direct applicants this year. They advertise in a good weekly four to six weeks each autumn, at an expense of $10. They send the *Register* and UNITY once a month to each parishioner.

St. Paul.—The women are not organized, but are ready for any useful work. Two classes meet every week to read Martineau's "Seat of Authority in Religion."

The P. O. M. worker, Mr. Wimbish, prints his own circular to applicants, "To all who have outgrown orthodox creeds, and who yet feel the need of religious work and sympathy." At a cost of $11.05 for advertising in a weekly, he received 133 applicants, and sent out over 8,000 tracts and 1,450 papers.

The best extract from the many which he sent to us, culled from his correspondence, was this:

"I am now reading again all the Unitarian literature which you sent me, and I think that all the Christian churches will eventually unite on these principles."

Davenport.—There is a Woman's Society, a Young People's Society, a Unity Club, and a P. O. M. Committee of nine members,—ladies and gentlemen, with several secretaries and a treasurer. They have spent $2.70 for advertising, and received nine direct applicants. They have a regular parish of seventy-two and have sent out 3,335 tracts and papers.

Perry, Ia.—Here is one energetic worker who keeps a bookstore and has spent about $30 in buying and reselling at cost some of our best books—Powell's, Savage's and others, or in giving them away. He distributes many tracts and papers from his store and has obtained about thirty subscribers for UNITY. He has just ordered over $4.00 worth of tracts, which he is willing to pay for (though we have shared the expense with him), which he wished to distribute at a meeting of liberals, to whom Miss Safford preached, May 10th.

La Porte.—There is a Woman's Society which has raised $265 for church repairs and towards the minister's salary. They have an interesting study class, reading Romala and Florentine History, and two P. O. M. workers.

Omaha.—A Woman's Society of twenty-five members which last year raised money for household church furnishing, and a mixed study class studying the Odyssey and a list of novels with their authors. The P. O. M. work has been referred to above.

Toledo.—An indefatigable worker for many years, writes that "The work is too grand to lay aside when once begun," and adds that he means to do more the coming year than ever before; "for I take an unceasing delight in it." He does not advertise, but has a regular parish of fifty-two, and is the only worker who reports any temperance work. He sent out 220 temperance tracts besides several hundred others.

Rochester—Has a branch of the Alliance, but sends $5, to show their sympathy with our conference. Their society of thirty-one women has raised $100 for the Hamilton, Ontario, church, and studied Mr. Gannett's outline "Story of Unitarianism in America." They have a missionary committee of two, who spent $16.60 in advertising, with fifty-five direct applicants as a result.

Humboldt.—A Ladies Unity Circle gives efficient aid in church finances, does charitable work, and devotes time to the study and condition of women. They have a P. O. M. committee which has not reported.

Hinsdale.—A Woman's Society of twenty-nine, which raises money for the church by a Christmas sale, and does charitable work. It hopes to help substantially the Country Home enterprise.

Buda.—The women are organized, and help to sustain the church. They sometimes meet to study our thought and do a little P. O. M. work.

Hillside, Wis.—Is much interested in our W. W. U. C. Has no separate organization of women, but has a study class with different sections, which this year has studied Powell, Ibsen, Fiske and George Eliot.

Detroit—Reports a profitable church year, and missionary work, done principally in the city.

Cleveland—Has an energetic worker in Mrs. Johnson, who like Mr. Wimbish, prints her own circular to applicants. For $15 advertising in Saturday's and Sunday's papers and an agricultural journal she has received sixty-five applicants. Two of her workers have distributed 500 tracts for her.

Cambridge, Mass.—The Post Office Mission committee of the Alliance of the First Parish has lately joined our conference as an evidence of its good will and that they might gain some material benefits which we were able to offer. There are twelve members of this committee, with almost 400 parishioners; nearly 275 of these, received through one continuous advertisement in a weekly,—*Public Opinion*.

Assonet.—Here is a bright, enthusiastic worker who is circulating tracts among evangelical students.

At *Baraboo, Wis.*, and *Kalamazoo, Mich.*, Post Office Mission committees are lately organized. At *Lawrence, Kansas*, Rev. John T. Brown has a large parish, and at *Fay*, a beautiful worker sends a rare spiritual help to her parish of sixteen.

At *Princeton, Ind.*, a very loyal friend, besides her Post Office Mission and home missionary work, begs us to call upon her whenever she can further aid our cause. At *Richmond, Ind.*, is a very earnest and energetic worker. At *Geneseo* Mrs. Miller's long successful work is known to many. She has been disabled by sickness, but Mr. Miller has carried on the work of supplying her parish of about forty.

At *Hinsdale* and *Mineral, Ill.*, *Menomonie* and *Black River Falls, Wis.*, *Aberdeen* and *Sioux Falls, Dakota*, *Sioux City, Iowa*, *St. Anthony Park* and *Luverne, Minn.*, and *Stokes, Va.*, there are interested, faithful workers.

The most popular tracts among these workers are: The later publications of A. U. A., those of Messrs. Gannett, Jones, Savage, Chadwick, Simmons, Clarke, Blake, Herford and Sunderland. The need is for more practical morality tracts, short statements of our faiths, and suitable leaflets of greeting for the Holidays and Easter.

THE INDIAN SCHOOL AND THE RAMABAI SCHOOL.

There is to me something inspiring in the breadth of our interests as well as the breadth of our thought. For we are not alone pledged to the broadest religious ideals, but also to concern, or at least interest in the education of the youth of two races, which means as broad a practical sympathy. To do what we can for the Montana Indian School and to help the Ramabai in her school for Hindu widows is part, though it has been a small part, as we knew it must be, of our conference work.

We know that many of the churches help Ramona Ranch through our Indian Bureau in Boston, but our plan has been to supplement this help by appealing to the children of the Sunday-school; asking that they be told about this work which the Unitarians are doing to educate these Indian children, and then invited to contribute whatever they can to help it forward. This year Unity Church, St. Louis, and Unity Church, Hinsdale, co-operated with us, and we see no reason why others might not be glad to do so also.

We have lately corresponded with the superintendent's family, and find that there are fifty pupils in the school; that clothing is always needed, of a stout, plain kind; books of an attractive character; pictures, toys, bedding, and anything that would be useful in a home. The children are taught in the school and are trained in household duties, and are made happy, and there seems to be no question that the school deserves more support than it receives. Any help of any kind which any friend or church can give should be sent to Mr. A. A. Spencer, Ramona Ranch, Blakely, Montana.

THE RAMABAI SCHOOL.

Three or four years ago Mrs. Marean read a paper before our Chicago Women's Association upon the work of the Ramabai in India, after which a Ramabai circle was formed, each member of which pledged herself to pay one dollar yearly for ten years to help the school in India. Each year in January, Mrs. Marean has sent her annual report, which has always shown the school advancing towards greater and more assured success. This year her report states that Ramabai has done more than she has promised, and urges prompt payment of all pledges made to the Chicago circle. She has received from memberships and contributions $289.28, and paid to the Association $271; $18.25 being required for necessary expenses. The report of the Ramabai Association held on the anniversary of the opening of the school, showed fifty-seven circles contributing from the United States. A grateful and loving report came from Ramabai, and many simple touching letters from pupils of the school. If you have any real interest in this Sharada Sadana, and the beautiful work which it is doing, we commend the annual report to you, which can be obtained through our secretary, Mrs. Marean, 46 Brewster Street, Cambridge, Mass. In closing this report, I should like to read a paragraph from a UNITY editorial, which, it seems to me, might well be an inspiring call to this Conference:

"May we cheerfully face the future content to be a small *voice* if nothing more, pleading for the truths of universal religion, the piety of modern science, the devoutness of the ethical position, the possibility of a church based on natural law, present inspiration, the native needs and aspirations of the human soul, in which Jew, pagan and Christian, believer, skeptic and agnostic, may join hands for the helping of men and the glory of that God who exists independent of human thought, whose presence is manifested in the powers of matter and of mind, the reality of realties confessed or unconfessed."

FLORENCE HILTON, *Sec'y.*

Western Unitarian S. S. Society.

EIGHTEENTH ANNUAL REPORT.

At this annual meeting in May, the report made for the Sunday-school Society is a general word, which chiefly concerns its work at the Headquarters. Special returns from the schools are reserved for the Sunday-school Institute later in the year.

The regular routine has been carried on through the monthly Directors' meetings, and the business arrangements at the Unitarian rooms, between the two conferences and this society, have continued as before.

A quorum at a Board meeting of the Sunday-school Society has been, during the previous eight years since its incorporation, almost a matter of course, even in this busy city of Chicago, nor have the meetings generally been limited to only the required five, but this year, what with an unusual amount of sickness, absences from town, or unavoidable non-attendance for other reasons, our work was somewhat retarded by the failure at three consecutive meetings, of an active quorum. This diminished the usual ten sessions to seven. While the necessity of these meetings coming every month, and those of the Conference and the Women's Conference only quarterly, may not be at once apparent, it will be remembered that this society, much more than the other two, deals with business details to a large degree, and carries a stock of merchandise which needs careful attention and frequent replenishing, so that the consultations of its Board seem to be required at shorter intervals. With the changes in our Board, which the new year brings in, there is every reason to feel confident that the increasing work of the incoming year will find ready attention.

There have been contributions to our treasury from fifteen schools: Chicago, All Souls and Third Churches, $20 each; Geneseo, $5; Geneva, $5; Greeley, $2; Hillside, $5; Hinsdale, $5; La Porte, $5; Quincy, $20; Rochester, $9; Sheffield, $2; Sioux Falls, $5; Sioux City, $20 (in life memberships); St. Louis, $25 (one life membership additional); St Paul, $20. A few more annual contributors will probably send before the Summer Institute. Annual membership dollars count up to forty-eight, and there have been four new life members, three of whom were made by applying the annual school contributions in this way.

All these figures fall below those of a year ago, partly from lack of solicitation, and partly from the strong demand there is in just these immediate years upon all our Unitarian pocket-books to sustain the Conference itself in establishing and upholding its new position. But we can not afford to forget the children, however urgent the need of the parent. The two demands are in unison,—the one is vital to the other, and neither can be neglected without harm to the other

Since May, there have been new editions of lessons No. XII, XV, XXI and XX, which are respectively "Heroes and Heroism," by Eliza R. Sunderland, Part I. of "Childhood of Jesus," "In the Home," by W. C. Gannett, and "Beginnings: The Legends and the Truer Stories," by a committee appointed from the Institute. "Unity Festivals," and "Services and Songs" compiled by J. V. Blake, have also had new editions, and "Unity Shorter Services" for primary classes, by Anna L. Parker, together with Easter Services and some smaller pamphlets and cards. The "Shorter Services" and "Heroes and Heroism" were obliged to be kept out of print for nearly two years, notwithstanding orders for them, because the Society was too short of money to reprint. The only lesson now out of print is No. IV, "The Growth of the Hebrew Nation," by W. C. Gannett; and this is allowed to remain so because, under some new form of adaptation, its material will be applicable to the third year in the new course of study, when it will receive its new edition. Excepting this, we can report a complete line of *lessons* in stock, but Series "E" of the primary class cards is not yet replaced.

The one new publication of the year has been of the kind which involves much more labor and expense than any one book that could be placed in the printer's hands for straightforward completion within a short limit of time. It is the series of lesson-papers which has been issued weekly in UNITY from Sept. 11 to Feb 5, in connection with Lessons No. XX, or "Beginnings,"—the first line of study in the six years' course. These have been prepared by Henry Doty Maxson of Menomonie, and have done much to increase the value and usefulness of the outlines, in the way of amplifying and rendering more adaptive to all.

While this report is not expected to bring in word from individual schools, yet through special correspondence we are able to give some account of the practical workings of these lessons, direct from the schools that have used them. The dearest interest which just now lies at the heart of the Society is this course of study and the perfecting of the same,—a line of Sunday-school work reaching out into new and untried paths. Twenty-six schools have used the lesson-papers, or the UNITYS containing them, for the first course of study: Baraboo, Wis.; Chattanooga, Tenn.; Chicago, All Souls, and the Holland Liberal Religious Society; Davenport, Decorah and Des Moines, Ia.; Greeley, Col.; Geneseo, Ill.; Hillside, Wis.; Hinsdale, Ill.; Janesville, Wis.; Luverne, Minn.; Manistee, Mich; Menomonie, Wis.; Middleboro, Mass.; Minneapolis, Minn.; Reading, Pa.; Rochester, N. Y.; St. Louis, Mo.; St. Paul, Minn.; Sheffield, Ill.; Sioux Falls, Dak.; Sioux City, Ia.; Troy, N.Y.; Worcester, Mass. Seventeen of these have responded to inquiries sent concerning them. Twelve of them have followed both the first and second series, but only three have included the primary class in the entire study. One reason for this is expressed in the following quotation: "If the course is adapted to such classes, it demands very exceptional teachers to make it interesting or profitable. I think myself it could be done, but we did not have anybody to undertake it." Yet from the three schools where it *was* done, there comes no hint of its having been exceptionally difficult. One says, "The primary class took the simpler or more picturesque matter in each lesson, supplementing it from other sources;" another says, "The children have all been very much interested and want to keep on in the same line. The whole school used them, the smaller ones being talked to in very much the same manner as the older ones." In the third case the teacher had a kindergarten training back of her. If a primary class is fortunate enough to have a teacher who is also a kindergartner, that part of the lessons which is to some the insurmountably difficult, is to her the very ground which she treads like her native heath. It must be that those who consider this kind of study impossible for the little ones, have in mind so closely the great mental research and book creations upon which *much* of this study is based, that they can not see a way to associate the *little* child, so particularly *un*learned in books, with all this vast compilation of knowledge. But what is all this mental research based upon, and where do all these learned books spring from in the first place, if not from actual human nature in its simplest and purest phases? And what is there with more of human nature, pure and simple, bundled up in it, than a little child? Now the point is to match up these two extremes, through the teacher, as an instrument to bring them together, and if she once really absorbs the kernel of the whole thought in the course of last winter's study,—that the world and *all life* is a *natural growth*, sweet and sacred, as in contrast to the old time idea of a creation in short meter, arbitrary and often terrible,—she finds herself with endless material on hand all around her, for the illustration and inculcation of the thought; she sees springing up in her pupils the same tender reverence, and an awakening of those religious instincts, that filled the lives of those whose researches she is trying to impart, and she can not doubt but the seed is being placed where it will bear fruit unto life eternal. It is but a step from the ideal to the actual, to complete the cycle, but we grant that it is often a difficult one.

When a teacher, in her Sunday hour with her so-called "*infant*" class, refers to the old-time story which they have been taught, of how the Lord created the earth in seven days, and is interrupted by a prompt chorus of "He could n't do it," she must realize that at least here is a place where *something better* must be taught, or the mental and spiritual growth of these little ones will be paralyzed and stunted. And this was the real case in the class above referred to;—doubtless with others too. Whether or not it is possible for some to follow this line of study with the youngest pupils, something better suited to their needs, yet

Tabulated Statement.

States and Cities.	Letters and Postals.			Tracts Sent.							Papers Sent.				Money.	
	Sent.	Received.	Parishioners.	A. U. A.	U. M.	S. T.	Misc. T.	Savage.	Chadwick.	Clarke.	Register.	Unity.	Unitarian.	Misc. Papers.	Received.	Paid out.
COLORADO, Denver	...	...	...	2,297	...	...	145	508	97	212	125	13	91	122	...	...
DAKOTA, Sioux Falls	50	18	20	130	125	100	65	180	...	...	75	60	..	...	...	$5 00
ILLINOIS, Chicago	...	..	60	87	353	268	293	167	90	18	11	257	..	...	$8 67	21 67
" Geneva	52	30	10	156	35	59	104	400	60	6	89	120	..	50	1 10	7 69
" Sheffield	2	2	15	225	50	...	10	215	6	6	...	15	..	6	...	1 50
INDIANA, La Porte	20	4	..	...	...	...	40	12	...	...	52	52	..	...	...	...
" Prairieton	32	25	24	87	71	47	19	93	15	22	...	55	..	40	...	4 50
IOWA, Angus	...	...	..	60	12	...	...	15	6	5	45	40	..	...	...	75
" Davenport	120	56	72	148	28	22	133	2,100	469	4	141	239	51	103	64 63	34 16
" Sioux City	...	...	..	9	12	3	21	99	18	8	24	52	9	11	1 00	5 07
KANSAS, Fay	50	35	16	15	11	23	253	338	31	45	104	160	..	302	2 12	14 36
MASSACHUSETTS, Assonet	78	28	22	89	26	32	88	208	43	...	41	171	25	374	5 00	13 20
MINNESOTA, Luverne	40	5	80	15	20	70	50	125	75	50	...	...	..	...	...	2 00
" St. A Park	...	...	..	50	15	...	...	300	15	...	...	...	..	...	...	...
" St. Paul	726	252	88	5,335	697	518	1,008	400	175	202	1,600	8,250	400	600	9 07	106 90
MISSOURI, St. Louis	288	115	225	...	..	...	7,026	400	400	300	300	300	..	...	4 00	53 00
NEBRASKA, Omaha	...	42	32	...	34	29	261	33	59	56	14	50	..	...	26	13 78
NEW YORK, Rochester	76	81	25	61	229	152	109	84	36	23	38	271	..	.	4 75	37 61
OHIO, Cleveland	168	103	38	352	588	816	342	1,400	427	5	87	300	..	10	17 22	70 35
" Toledo	73	29	52	314	7	15	246	265	105	7	51	67	4	...	55	...
VIRGINIA, Stokes	...	.	10	40	15	5	20	120	35	...	52	52	6	...	...	2 00
WISCONSIN, River Falls	15	22	65	10	12	...	73	180	196	13	57	315	5	125	...	12 20
" Cooksville	40	5	54	15	20	70	50	115	75	50	...	...	..	...	...	2 00
" Kenosha	81	75	..	48	16	32	48	140	32	...	189	125	..	146	10 99	9 95
Total	1,908	927	908	9,543	2,376	2 261	10,404	7,897	2,465	1,032	3,095	10,9 6	591	1,889	$129 36	$417 60

working in the same line of thought, is greatly needed.

In nearly every instance the teachers' meetings have shown a decided increase of interest and attendance. One of the ministers who attended the Summer Institute, writes: "I consider the course an admirable one, and I have found it to work better even than I anticipated. All the teachers attended teachers' meetings, to which I attribute much of the success. If I have any suggestion in regard to the matter at all, it is that an effort should be made by the minister to have the teachers' meetings on the first part of the course *general*, and secure, if possible, the attendance of those not teachers. They can be made very profitable 'for instruction.' The course entails considerable work on the part of the leader, but I consider its work well directed." From among those who have found this study "stimulating" and "constructive" we have these hints of how they worked: "We found a general blackboard lesson, before going into the classes, a great help." "I enjoyed the *preparation* but it was very hard for me to *teach*." "The meetings were of great interest. The teachers were eager; it was a great relief to get out into the deep of these subjects. * * * Our pupils showed lively interest, * * * they were given a new and fresh point of view for the story of life and its meaning." "'Beginnings' can hardly be improved." "The interest was exceptionally good in both teachers' meetings and in the school."

"We found it did much for us in broadening our horizon and deepening our sympathies, as well as in emphasizing the wonderful unity in variety, which is everywhere found." "About the only fault we had to find was the putting 'Evolution' and 'The Nebular Hypothesis' together in the same lesson, and then taking the whole of the next for the Flood. We put in about fifteen minutes on the last and could have used six months on the first."

From the three letters which report the most difficulty in the use of this course, we quote the following: "The lessons require so much study that persons shrink from the work of teaching." "I think the lessons for the third year should follow the lessons for the first year, and the second year be dropped out. The Ethnic Religions should come into a Bible class well acquainted with the Christian religion. But we have ignorance of the Bible, and last year's study might be of use to lead on to a thorough course in the third year. The first, third and fourth years are all that the ordinary Sunday-schools will ever do anything with. I refer to those schools more especially in our new societies where there is no 'inheritance' of the liberal thought, but we come to minds which have only an orthodox—or no—inheritance." Another says, in alluding to the fact that a part of the difficulty came from the lack of help in the homes back of the Sunday-school, "So far as it lay in the lessons, I think this word applies,—that the lessons as a set are decidedly hard and large, and *above the point* where they *join on to present* knowledge in the children, and even in the older ones, and in the teachers themselves; that if the common Bible lessons of the International series have to be broken up carefully into three grades to reach the different ages successfully, still more do these lessons have to be carefully fitted to ages to be fairly successful, and this fitting, the average teacher can not do;—it is hard even for experts." Again and finally: "My conviction is that the course is one that demands teachers of more than the average breadth of culture. I would not lower the standard, but try and bring the teaching force up to it."

The second series of the year has been too lately begun in most of the schools to allow a full expression of its value. Much interest is shown, but it meets, like the first, both enthusiasm and criticism. "My impression of 'Home Life,'" says one, "is that it is admirably worked out, but it requires skill on the part of the teachers to prevent the class talk from drifting into the absurd and ridiculous applications that occur to the mind of the small boy; when the series is completed it will find its own valuable place."

"The teachers think 'Home Life' hard to teach." "We have but just begun the 'Home' series and really enjoy them; we find each lesson-time too short to discuss all the points we wish to take up." "They are so good I felt sorry so many must miss them, when the school was nearly broken up by the measles." Such encouraging expressions from those who have engaged in these studies will have special interest in connection with the topics of this afternoon's programme.

At the April Directors' meeting of the Society it was voted to invite Mr. Maxson to prepare for print, in some more permanent form, the general substance of his valuable lesson-papers which have been found so helpful in connection with the first part of the year's work. This manual will involve much time, labor and expense. It will be re-casting and working over material that has already had practical use in printed sheets. But although, as Mr. Maxson says, in reply to an intimation from the Directors that such an invitation was likely to be given him, "to put them into such shape as to justify preservation would mean, or should mean, considerable labor," he expresses himself as willing to be guided in the matter by the judgment of others. The letters received upon this matter have frequent expressions concerning their helpfulness, and the wish that they may be revised and put into permanent form. If space allowed, they would be given, but here is one: "So many ministers and Sunday-schools try at those Genesis legends, in their own way, first or last, that I think a real good manual of this kind would be welcomed."

The Fourth Annual Institute, which, in previous years, has been of three or four days duration, grew, this year, into a two weeks *Summer Assembly*, which included a Ministers' Institute besides the usual Unity Club work. It was held at Hillside, Wis., Aug. 13 to 27. This was carrying out the original design of the meetings at the time of their first inauguration much more fully than could be realized in the three-day sessions. From 9 to 10:30 each morning was given to the ministers' work, and from 11 to 12:30 to the study of the Sunday-school course, leaving an intermission of half an hour. In the evening there were lectures or discussions upon literary, scientific, or philanthropic subjects, suited to Unity Club work.

No special event seems to have marked itself for record at those meetings, for in truth the Assembly itself was the special event. So much of variety and quiet freedom, blended with the steady pursuit of the work in hand, and so much restful companionship with each other and with nature's green or rugged hills or running water, found its way between the work hours, that it can only be remembered as a whole,—a season wherein work and play bore the wholesome, helpful relation to each other that, in this busy world, it is almost a lost art to accomplish.

A committee of five was appointed at these meetings to take into consideration plans and places for the next Institute, and to report recommendations to the directors in time for them to perfect arrangements. An invitation was extended for suggestions from other sources to be sent to the committee. In UNITY of April 23, the report of the committee was printed, wherein it was recommended that the Institute be held again at Hillside, the first two weeks in August. A letter was also included in this report extending most cordially a repetition of the same delightful hospitality that met the attendants at the meetings a year ago. Having considered both the advisability and possibility of making this summer Assembly a movable institution and changing the location of its meetings from year to year, in accordance with the suggestions of some who are interested, the committee did not find any other place where so many advantages for the purpose could be brought together, as at Hillside. The Tower Hill Summer Assembly and Sunday-school Institute for 1891 is therefore announced to-day by the printed circulars here distributed, and it will be seen that the work will be upon the second year of the new course of study, which consists of three separate lines:

I. "Some Religions of the Older World," by J. C. Learned, of St. Louis.

II. "In the School," by Juniata Stafford, of Chicago.

III. The outline of a four years' course of lessons for the primary classes by Elinor E. Gordon, of Sioux City, to precede the six years' course. The preparation of this primary course was a part of the original plan of the committee for a unified line of study to extend over such a term of years as should cover the maximum time of attendance of any pupil in any school, and it has been the source of much regret to the committee that an earlier opportunity has not been found of placing it in the hands of some one who can give it the conscientious work it demands.

In our last report, which was made at Hillside in August, it may be remembered that our infant endowment fund, started the previous October in Davenport, had then reached the sum of $46.15, including interest to date, and the venturous statement was made that it seemed not improbable, before the year was out in October, 1890, the $3.85 necessary to complete a half hundred might be reached, but it was not. Now only $2.93 is necessary, and there are some four months before it will be *two* years old. Will it then have rounded the fifty?

Although our income this year from annual and life members has been less than any year before, from school contributions and individuals it stands about $20 in advance of last year, and from sales of publications it considerably exceeds the two previous years. This is due largely to increase in the use of the new course of study.

The close of the year finds us with an unusually large cash balance in hand,—a circumstance heretofore unknown in the annals of this little society,—but it will be more than needed in view of the four new publications which must be brought forward during the next season. We believe that all this points, steadily, to a more assuring basis for the growth and strength of this Society than it has yet realized, both in a business way, and in the moral and spiritual value which the new line of work now being adopted, represents.

ELLEN T. LEONARD, *Sec'y.*

THE fiercest passions are not so dangerous to the soul as the cold skepticism of the understanding. The Jewish demon assailed the man of Uz with physical ills, the Lucifer of the Middle Ages tempted his passions, but the Mephistopheles of the sixteenth century bade the finite strive to compass the infinite and the intellect attempt to solve all the problems of the soul.—*Margaret Fuller.*

Treasurer's Report of the Western Unitarian Conference.

RECEIPTS.

May 8, 1890, Balance on hand		$ 98.8
Annual Memberships.		
Mrs. E. P. Evans	$1.00	
A. S. Osborne	1.00	
Mrs. O. P. Blake	1.00	
Rev. N. M. Mann	1.00	
Mrs. J. H. Ramaley	1.00	
Mrs. L. H. Stone	1.00	
Mrs. De Graw	1.00	
Mrs. C. M. Stone	1.00	
Miss C. M. Holmes	1.00	
Rev. F. A. Hinckley	1.00	
Mrs. J. A. Le Claire	1.00	
Mrs. J. N. Angier	1.00	
Mrs. J. C. Bills	1.00	
Rev. Edward B. Payne	1.00	
Louis A. Bregger	1.00	
A. Scheille	1.00	
		16.00
Life Memberships.		
Mrs. F. M. Loveday	25.00	
Mrs. F. C. Loomis	25.00	
		50.00
From Individuals.		
Miss Phillips, Cleveland, Ohio	1.00	
Fred E. Smith, Greeley, Colo.	1.00	
Miss K. T. Norris, Milwaukee, Wis.	5.00	
Rev. E. C. L. Brown, Pomona, Cal.	5.00	
Lyman Johnson, Brooklyn, Wis.	1.00	
Geo. C. Stickney, Grand Haven, Mich.	10.00	
Miss H. S. Tolman, Boston, Mass.	20.00	
Miss Mary R. Dewey, Boston, Mass	3.75	
S. L. Brewster, Rochester, N. Y.	25.00	
Samuel Wilder, Rochester, N.Y.	25.00	
Thos. J. Kilpatrick, Omaha, Neb	10.00	
Miss J. D. Barber, Meadville, O.	5.00	
Rev. J. H. Allen, Cambridge, Mass.	10.00	
Rev. H. M. Simmons, Minneapolis, Minn.	30.00	
Mrs. P. A. Palmer, Rochester, N.Y.	6.00	
Dr. Minerva Palmer, Rochester, N. Y.	6.00	
Mrs. C. J. Richardson, Princeton, Ills	10.00	
Mrs. G. F. Durant, St. Louis, Mo.	10.00	
Rev. W. C. Gannett, Rochester, N. Y.	20 00	
Mrs. R. E. Damon, St. Louis, Mo.	10.00	
A Friend, Philadelphia, Pa.	50.00	
J. D. Ludden, St. Paul, Minn.	10.00	
W. G. Gordon, Hinsdale, Ill.	5.00	
Thomas Howard, Chicago	50.00	
Mrs. F. M. Loveday, Chicago	10.00	
		338.75
CHURCHES.		
Brooklyn, N. Y., 2d Unitarian	100.00	
Buda, Ill.	12.00	
Chicago, Ill., All Souls Church	350.00	
" " 3d Unitarian	125.00	
" " Friends in Church of Messiah	200.00	
Cleveland, Ohio	351.50	
Cooksville, Wis.	5.00	
Davenport, Iowa.	25.00	
Decorah, Iowa.	10.00	
Des Moines, Iowa.	15.00	
Eau Claire, Wis.	10.00	
Germantown, Pa.	111.00	
Greeley, Colo.	10.00	
Grand Rapids, Mich., Holland Church	12.00	
Grand Rapids, Mich., Unity Ch.	20.00	
Geneseo, Ill.	25.00	
Geneva, Ill	10.00	
Helena, Wis.	20.00	
Hartford, Conn.	14.00	
Hinsdale, Ill.	50.00	
Janesville, Wis.	20.00	
Kalamazoo, Mich.	30.00	
Keokuk, Iowa	10.00	
La Porte, Ind.	12.50	
Menomonie, Wis.	10.00	
Monmouth, Ill.	20.00	
Moline, Ill.	10.96	
Monroe, Wis.	10.00	
New Bedford, Mass.	100.00	
Omaha, Neb.	50.00	
Quincy, Ill.	48.95	
Rochester, N. Y.	50.00	
Sheffield, Ill.	25.00	
Sioux City, Ia., Unitarian Ch'ch.	100.00	
Iowa Unitarian Ass'n	10.00	
St. Paul, Minn.	68.75	
St. Louis, Mo. (Ch. of the Unity)	180.50	
Warren and Nora Mission, Ill.	10.10	
		2,242.26
From the Field by the Sec'y		135.08
Interest		107.18
Unitarian Club for Rent		240.00
GUARANTY FUND.		
J. M. Wanzer, Chicago	40.00	
Mrs. L. Effinger, Chicago	25.00	
J. D. Ludden, St. Paul	50.00	
Rev. W. C. Gannett, Rochester	50.00	
Mrs. M. L. T. Gannett, "	25.00	
Miss C. K. Gannett, "	5.00	
J. Van Inwagen, Chicago	50.00	
Rev. J. Vila Blake, Chicago	10.00	
Ray Johnson, Cleveland	10.00	
Friends in St. Paul, Minn.	25.00	
Miss M. L. Lord, Chicago	10.00	
Mrs. J. R. Webster, Monmouth, Ill.	5.00	
Mrs. J. Wilkinson, Chicago	50.00	
Rev. F. L. Hosmer, Cleveland	50.00	
Dr. J. H. Woolley, Chicago	25.00	
Mrs. E. W. Dupee	50.00	
Miss Mary E. Bailey, Chattanooga, Tenn	5.00	
Mrs. Howard Pattee	5.00	
		490.00
Collected at Conference		134.98
From Sale of Year Books		14.09
Sale of UNITYS to W. W. U. C.		5.00
		$3,962.18
DISBURSEMENTS.		
Salary of Secretary	2,000.00	
" " Treasurer	100.00	
Rent of Rooms, Headquarters	960.00	
Delegate Expenses to May Meeting	103.00	
Conference number and other UNITYS	136.00	
Year Book	76.50	
Secretary's Traveling Expenses	244.19	
Printed matter for Endowment Fund	35.85	
Conference Expenses last May (Janitor and Organist)	22.25	
Programmes and Delegate Cards for Conference	20.50	
Interest on Call Loan	57.90	
Janitor at Headquarters	63.00	
Gas Fixtures at Headquarters	15.00	
Postage, telegrams, letter-heads etc., etc.	68.04	
A. U. A. Dues, two years	20.00	
		3,922.23
Balance on hand		39.95
		$3,962.18

MYRON LEONARD, *Treasurer.*

Treasurer's Report of the W. W. U. C., from May 14th, 1890, to May 12th, 1891.

RECEIPTS.

To cash on hand	$ 30.03
Keokuk Church	3.00
St. Louis Branch W. W. U. C.	60.00
All Souls Church, Chicago	40.00
Third Church	27.00
Industrial Society, Hinsdale	10.00
Postage from Alliance, Cincinnati	5.00
Ladies Society Unity Church, Cleveland	25.00
To cash Alliance, Quincy, Ill	5.00
Ladies' Society, Sheffield	5.00
Ladies' Society, Geneva	5.00
I. O. M. Committee of First Church, Cambridge, Mass	5.00
Unitarian Church, La Porte, Ind	5.00
Unity Church, Hillside, Wis.	5.00
Women's Auxiliary First Unitarian Church, Rochester, N. Y.	5.00
Ladies Society All Souls Church, Janesville, Wis.	5.00
Ladies Industrial Circle, Detroit, Mich	5.00
To cash, Mrs. E. A. West, Chicago	10.00
Mrs. C. P. Woolley	10.25
Dr. Woolley	1.00
Mrs. J. M. Wanzer	5.00
Mrs. Rachel Lloyd, Lincoln, Neb.	4.99
Miss Ellen Martin, Chicago	5.00
Mrs. R. H. Doud, Chicago	5.00
Mrs. Dean Bangs, Chicago	5.00
Parishioner, Rev. W. J. Potter's Society, New Bedford, Mass.	15.00
Mrs. John Wilkinson, Chicago	5.62
Collections at Chicago Branch	5.00
Mrs. E. W. Dupee, Chicago	5.00
Mrs. Martha Clark, St. Paul	5.00
Mrs. Wm. C. Gannett, Rochester	10.00
Mrs. J. C. Hilton, Chicago	5.00
Mr. A. C. Badger, Chicago	5.00
Mrs. J. R. Roche, Chicago	5.00
Mrs. A. O. Butler, Oak Park	5.00
Mrs. Mary Wallace, Omaha	15.00
Mrs. J. R. Effinger, Chicago	6.00
Mrs. M. S. Savage, Cooksville	5.00
Miss Phebe Himrod, Chicago	5.00
Sunday School Unity Church, Hinsdale, for the Crows	5.00
Mrs. Nannie Kennedy, Louisville, Miss.	2.00
Mrs. L. B. Brown, Chicago	2.00
Mrs. John Ware, Chicago	2.00
A friend	4.00
Mrs. J. K. Boyeson, Chicago	1.00
Mrs. B. C. Reed, Chicago	1.00
Mrs. W. B. Candee, Chicago	1.00
Mrs. W. B. Ayres, Chicago	1.00
Mrs. S. A. Maxwell, Chicago	1.00
Mrs. Ida Temple, Chicago	1.00
Unity Church Sunday School, St. Louis, Mo.	10.00
Additional Contributions	30.00
Memberships	130.00
Tracts	34.25
Postage for Mr. Chadwick's Tracts	29.49
Record Books	14.60
Total	$657.23

MONROE, WIS.

Mrs. Henry Ludlow	$ 2.00
Miss Addie Ludlow	1.00
Miss Nellie Ludlow	1.00
Miss R. M. Rockby	1.00
Miss L. Sprague	1.00
	$ 6.00
Miss Bagley	1.00

PAYMENTS.

By cash, Rent and Expenses	$216.00
Treasurer's Salary	189.30
Printing, Stationery, Writing	64.52
Incidentals	22.29
Record Books	50.00
Postage and Express	81.45
Crows, Hinsdale Church	5.00
Crows, Unity Church, St. Louis	10.00
Tracts	18.67
Total	$ 657.23
Deficit $10.70	

FLORENCE HILTON, *Treas.*

Fifteen additional memberships were received during the session that are not recorded above.

Treasurer's Report of the Western Unitarian Sunday-School Society, May 6, 1890, to May 9, 1891.

RECEIPTS.

Balance on hand May 6, 1890		$ 95.95
Received from outstanding bills		2.01
From sales of merchandise		741.64
Annual memberships		48.00
Life membership, Mrs. Chas. Kayser, St. Louis		10.00
Contributions from Sunday-schools and individuals:		
Brooklyn (Rev. J. W. Chadwick)	$ 1.25	
Chicago (All Souls Church)	20.00	
" (Third Unit. Church)	20.00	
Geneseo, Ill	5.00	
Geneva, Ill	5.00	
Greeley, Colo. (F. E. Smith)	2.00	
Hillside, Wis	5.00	
Hinsdale, Ill	5.00	
La Porte, Ind	5.00	
Quincy, Ill	20.00	
Rochester, N. Y	9.00	
St. Paul, Minn	20.00	
St. Louis, Mo	25.00	
" " (R. E. Damon)	1.70	
Sheffield, Ill	2.00	
Sioux Falls, S. Dak	5.00	
Sioux City, Iowa	20.00	
Sioux City (Miss Wakefield)	.50	
		$171.45
Special contributions from Endowment Fund:		
Mrs. Lucy B. Booge, Sioux City	5.00	
Miss Mary L. Lord, Chicago	70	
Mrs. E. T. Leonard, "	30	
Interest May 6, 1890, to Jan. 1, 1891	$ 1.07	
		$ 7.07
Institute Fees		40.00
Western Unitarian Conference		373.45
		$1,489.57

DISBURSEMENTS.

Merchandise bought and publications made	387.64
Postage and expressage	27.28
Advertising and printing	38.98
Room expenses, laundry work, etc	11.26
Expenses of Summer Institute	41.05
Gas	13.65
Secretary	150.00
Clerk hire	438.50
Office boy	153.50
Cash balance, endowment fund	47.07
Cash balance, general fund	180.64
	$1,489.57

STATEMENT OF RESOURCES.

Cash on hand, including endowment fund	227.71
Furniture	40.00
Plates, books and pamphlets	970.66
Accounts receivable (net)	43.86
	$1,282.23

Respectfully submitted,
CHARLES H. KERR, Treas.

Thirty-Seventh Annual Session of the Western Unitarian Conference, May 11–14.

Monday evening, May 11, a reception was tendered to the delegates at All Souls church.

Tuesday evening in the Third church, the opening Conference sermon was given by Mary A. Safford of Sioux City, Iowa.

Wednesday morning, May 13, the Conference met at 10:30 A. M. President D. L. Shorey read his annual address. The secretary being ill, Jno. R. Effinger, Jr., was elected as secretary, pro tem. L. J. Duncan was chosen assistant secretary. The president appointed the following committee on credentials:

Rev. H. T. Root, of Hinsdale; Mr. E. E. Bronson, of Kalamazoo; Miss Emma Finch, of Chicago.

The following committee on business was appointed by the chair, and approved by vote of the Conference:

Rev. J. C. Learned, of St. Louis; Rev. W. C. Gannett, of Rochester; Rev. H. D. Maxson, of Menomonie, Wis.; Mr. J. D. Ludden, of St. Paul; Rev. Mary A. Safford, of Sioux City.

The secretary's report was then read by the secretary, pro tem, after which the treasurer, Mr. Myron Leonard, presented his annual report.

Mr. Jones moved that the treasurer's report be referred to business committee requesting them to report back at suitable time with report of arrearages, and recommendation. Motion carried.

Mr. Jones presented report of special committee on endowment fund, printed copies of which were distributed. The report was referred to committee on business.

Reports of State secretaries were then made in following order:

Illinois, by L. J. Duncan: Wisconsin, by Lloyd Skinner; Indiana, written by Mr. Rifenbury, of Hobart, and read by the secretary of Conference. Minnesota reported in writing by Rev. S. M. Crothers, read by Mr. Ludden. The Michigan report was given by Miss Tupper, Prof. Gould supplementing with a few remarks. Kansas report was read by the secretary, also one from Mr. Jno. S. Brown, of his Post Office Mission work. The report from Nebraska, written by Rev. N. M. Mann, was read by the secretary. Rev. F. L. Hosmer reported for Ohio. J. G. Townsend of Pittsburg, also reported his work there and in vicinity. Iowa report was read by Miss Safford, in the absence of Rev. A. M. Judy, the State secretary.

Rev. J. C. Learned reported for the committee on the Theological Education of Women. The report was referred to the business committee. Rev. J. Ll. Jones addressed the Conference in memory of Rev. Judson Fisher, deceased. After the singing of a memorial hymn, the morning session adjourned.

Wednesday afternoon the Conference convened at 3:15 P. M. Rev. J. C. Learned read an able and instructive paper on "Comparative Religion in Sunday-schools." A paper on "Primary Work in Sunday-schools," which was to have been given by Miss Elinor E. Gordon, of Sioux City, was omitted, as Miss Gordon had been unable to prepare it and could not be present. W. W. Fenn gave an earnest and valuable paper on "The New Testament Contribution to Universal Religion." A general discussion of the papers of the afternoon followed, participated in by S. S. Hunting, Dr. Emil G. Hirsch, Dr. Thomas Kerr, Prof. J. H. Allen, W. C. Gannett, Henry D. Maxson, W. W. Fenn and J. Ll. Jones.

Mr. Learned, on behalf of the business committee, recommended that the treasurer's report be approved and that $100 be appropriated for his services for the past year. Carried. Also recommended that the deficit in the year's finances be raised that evening and that the Parker Fund be completed Thursday. Carried. Recommended that all churches where the secretary preaches be requested to contribute to the general missionary fund of the Conference. H. T. Root, chairman of committee on credentials, made a report showing the number of delegates to be seventy-nine.

It was requested that a complete list of visitors as well as delegates be prepared, so that reduced rates might be gained from this showing next year.

The Wednesday evening session was opened by President Shorey at 8 o'clock, a large audience being president. "The Spiritual America" was the general subject for discussion. Dr. E. G. Hirsch gave the first address upon the topic, "Foregleams in America. The New World Rising out of the Sea." Dr. A. J. Canfield then spoke of the contribution of the real America to the thought and life of the world. At this juncture, according to the suggestion made during the afternoon by the business committee, the deficit in the Conference funds for the year, $408, was raised in a few moments. Then the closing address of the evening was made by Howard MacQueary, who spoke of the "America yet to be."

Thursday, following the devotional meeting led by Miss Hultin, of Des Moines, the President called the Conference together in business session. The Secretary read a letter from the Germantown, Pa., Society, regretting that it could not participate in the Western Conference. Ordered to be placed on file. The Conference then listened to the discussion on "The Social Equilibrium—How to secure and Preserve It.

1st. "The Natural Condition of Social Equilibrium,"—Chas. F. Bradley of Quincy, Ill. 2d. "Individualism,"—Henry Doty Maxson, of Menomonie, Wis. 3d. "Individualistic Socialism."—Mila F. Tupper, of Grand Rapids, Mich. 4th. "After the Transition."—H. T. Root, of Hinsdale, Ill.

Thursday afternoon, the session was opened by Dr. J. G. Townsend, who delivered an address upon "The Power of the Liberal Gospel." A short discussion followed, in which Nicholas Boyd and Howard Mac Queary took part.

The Business Committee through its Chairman, J. C. Learned, offered the following recommendation: First; That this Conference accept the invitation to join the Conference Association.

Second; That we earnestly urge that a similar invitation be extended to the Women's Western Unitarian Conference.

This was amended by W. C. Gannett, as follows:

Resolved, That the Western Conference heartily accept the invitation to join the Conference Association, provided that a similar invitation be extended to the Women's Western Conference.

An amendment to the amendment was offered by Chas. H. Kerr, as follows:

Resolved, That the invitation of the Conference Association be accepted and delegates appointed.

Resolved, That such delegates be instructed to withdraw, if after the permanent organization, the Women's Western Unitarian Conference be not admitted.

After considerable discussion the matter was put to vote, the two amendments were lost, and the original resolution was adopted by a vote of thirty-eight to fourteen.

The following resolutions were then offered by Mr. Learned for the business committee:

Resolved, That the committee on the work and education of women for the ministry be continued, that they may extend more widely the knowledge of our great need for their services, and devise ways to meet it. Carried.

Resolved, That we request that the report of the committee be published in UNITY and the *Christian Register*, and that our delegates to the A. U. A., at the next meeting of that body, be requested to present the subject of the report for its consideration, and that the ministers of this Conference be asked to lay the matter before their churches, to the end of awakening a greater interest in this important cause. Carried.

Resolved, That the communication received from the National League for the protection of American Institutions, be published in UNITY and preserved among the papers of the Conference.

Resolved, That the directors be recommended to assign the subject for presentation at the next session of the Conference. Carried.

WHEREAS, Three or four churches in the East have shown their interest in the Western Conference by sending money to its its treasury, and, still better, delegates to its annual meeting, the Conference would announce that it gratefully welcomes such co-operation, and that its hands are strengthened by every expression of interest and trust. Carried.

Resolved, That the Conference cordially thank our brethren from the East, Revs. Allen, Fenn, Frothingham and MacQueary for their presence and fellowship and for the able addresses with which they have favored us.

Resolved, That we hereby express our appreciation of the royal hospitality extended to this Conference by the members of the Third Church. They could not have done more to make our visit happy and our Conference successful. Carried.

Resolved, That this Conference give Rev. John R. Effinger, leave of absence for one year. That his salary be continued until September 1. That the selection of a secretary *ad interim*, be left with the Board of Directors with power to act.

The following nominations were made and carried: Hon. D. L. Shorey, President; Mary A. Safford, Vice-President; John R. Effinger, Secretary; Myron Leonard, Treasurer. For Directors, John A. Roche, John Wilkinson, J. M. Wanzer, Florence Griswold Buckstaff, Mary A. Safford, Arthur M. Judy, J. D. Ludden.

Mrs. Celia P. Woolley offered the following resolution which was adopted:

Resolved, That the Conference send loving greeting to its absent Secretary, Rev. John R. Effinger, and express its sincere regrets and sympathy for him in his present sickness, and its hopes for his speedy recovery and long continuance in health. That in the temporary absence from his place among us we are newly sensible of the faithful and efficient service he has rendered the cause for which we stand, and that with us or away from us, we cherish his name and memory with grateful hearts.

It was moved by Mr. Jones that Mr. Gannett and Mr. Leonard be a committee to confer with similar committees from the Women's Conference and the Sunday-school Society in regard to the management of Headquarters for the coming year. Mr. Jones' name was added to the committee and the motion passed.

Mr. Shorey, Miss Hultin and Mr. Hosmer were nominated as delegates to attend the next meeting of the A. U. A. It was moved and carried that these delegates if unable to attend, might appoint substitutes.

The selection of delegates to the National Unitarian Conference was referred to the directors with power to act.

Pledges were now taken from churches and from individual guarantors, for contributions to the Conference treasury for the coming year.

Thursday evening addresses were delivered upon "The Coming Synthesis in Religion."

The contribution of Ethical Culture, W. B. Sheldon, of St. Louis; the contribution of the Independent, Dr. Thomas Kerr, Rockford, Ill.; the contribution of Universalism, Augusta Chapin, Oak Park, Ill.; the contribution of Unitarianism, Paul R. Frothingham, New Bedford, Mass.; the contribution of Progressive Judaism, Joseph Stolz, Chicago.

Just before the last address, Mr. Hosmer, on behalf of the business committee, asked that $800 might be subscribed to complete the $10,000 Parker Memorial Fund. In a short time this sum was raised.

Mr. Learned, on behalf of the business committee, here recommended that the name of Ida C. Hultin be substituted for that of Florence Griswold Buckstaff on the list of new directors, which recommendation was adopted.

The evening closed with some tender words of farewell from James Vila Blake, pastor of the Third Church, and with a benediction from Dr. Kerr, the Conference passed into history.

JOHN R. EFFINGER, JR.,
L. J. DUNCAN,
Secretaries.

Report of the Tenth Annual Meeting of the Women's Western Unitarian Conference.

The Tenth Annual Session of the W. W. U. C., held in the Third Unitarian church, was opened with an address from the president, Mrs. Celia P. Woolley. Miss Florence C. Hilton followed with the secretary's and treasurer's report, including mention of the Indian school at Poona, the Ramabai school of which Mrs. Marean is the Chicago secretary and treasurer. The reports were accepted.

Reports from committees on Disbanding and on Joining the Alliance were then called for. Rev. Marian Murdock, chairman of the committee on Disbanding, was absent, and the report was presented by Rev. Mila F. Tupper. The original decision of the committee as announced a few weeks ago in UNITY, was changed, and the committee reported as follows:

The committee appointed to consider the proposition to disband the W. W. U. C., respectfully state that they have found it necessary to revise the report submitted to the Conference through UNITY of March 10. Those who then gave the minority report still maintain their conviction that the W. W. U. C. should maintain its present identity for the reasons then given. The majority who announced that a resolution to disband would be presented, have reconsidered their decision and have no resolutions to recommend.

The chairman of the committee, who is unable to be present, feels that we should disband in order more fully to identify ourselves with the Alliance, but she does not feel that it is important to urge disbanding if any considerable number oppose it. The other members of the committee are ready to join the former minority in recommending that the Conference do not disband, because the following considerations have made the reasons for disbanding largely inoperative.

1. The W. W. U. C. had had a ruinous struggle for financial support, and it had proved difficult to arouse an interest in its work. This was supposed to be due to the multiplicity of organizations and to the fact that the supreme interest of the women centered in the W. U. C. It seemed best, therefore, that the woman's organization should be given up and its members rallied to the support of the larger body.

This suggestion, however, has awakened a new interest and zeal in the constituency of the W. W. U. C., so that there is the promise of more hearty support in the future, and the free basis of the W. W. U. C. has received such emphasis as to arouse for it the same sense of obligation that its members had previously associated more closely with the W. U. C. If the W. W. U. C. can thus be made a center for a wider understanding of our common principle among women than would be secured by concentration in the general Conference, we regard the time as not yet ripe for disbanding.

2. Another reason for disbanding which many members felt strongly was, that this

was demanded as a duty to the Alliance. The fact seems to be, however, that more members of the present W. W. U. C. could join the Alliance if they could at the same time remain members of a woman's organization, standing for what to them is a vital principle of religious fellowship, than could do so if the W. W. U. C. were not in existence.

It therefore appears that it is in the interests both of local usefulness and national co-operation that we should remain intact.

The committee on Disbanding, therefore have no resolution to present for your consideration, but would earnestly request that attention be concentrated upon the report of the committee on Joining the Alliance. It would also urge that steps be taken to insure adequate financial support for the Conference before adjournment.

MARIAN MURDOCK.
MILA F. TUPPER.
VICTORIA M. RICHARDSON.
MRS. J. C. LEARNED.
MINNIE S. SAVAGE.

The majority report on Joining the Alliance, as published in UNITY, was read by Mrs. E. A. West, followed by the minority report by Mrs. Jessie E. Shears. These reports were then laid over for consideration in the afternoon.

Prof. J. H. Allen, of Boston, in the absence of Rev. H. D. Maxson, was called upon to address the Conference. He pleaded for unity among men and women of different denominations and sects and the obliteration of all dividing lines.

The afternoon session was opened with a paper by Mrs. West in favor of the majority report of the committee on Joining the Alliance. Mrs. S. C. Ll. Jones followed with "The History, Work, and Possibilities of the Women's Western Unitarian Conference," and Mrs. M. S. Savage, of Cooksville, Wis., gave a paper on the "Reasons why the W. W. U. C. should not disband." In the discussion that followed on the two reports, Mrs. C. J. Richardson, of Princeton, Ill., Mrs. J. C. Conger, Miss Emma Dupee, Mrs. West, and Mrs. E. A. Wait, of Chicago, spoke in favor of the resolution, recommending the formation of Branch Alliances in the churches, Mrs. G. F. Bartlett, Mrs. F. P. Bayley, Mrs. W. C. Dow, Mrs. John Wilkinson, Mrs. J. C. Learned, of St. Louis, against it. Miss Gale, of Cleveland, Mrs. Anna B. McMahan and Mrs. Dakin, of La Porte, said their respective societies were in favor of the continuance of the conference, as did also Rev. Lila Frost Sprague and Mrs. Durant. The motion to accept the report of the committee on Disbanding was then put by the chair, and unanimously carried. It was then moved by Miss E. A. Martin that the report of the committee on Joining the Alliance be received and placed on file. Mrs. J. C. Conger moved, and Mrs. West seconded, the adoption of the following resolution:

"*Resolved*, That in accordance with the majority report of the committee to whom the subject was referred, we recommend that the women of our churches form Branches of the National Alliance of Unitarian and other Liberal Christian women."

Mrs. J. C. Learned of St. Louis, introduced as a substitute for the report of the committee the following resolutions:

"WHEREAS, A new organization has been recently formed, known as the National Alliance of Unitarian and Other Liberal Christian Women, which invites the co-operation of all other women's organizations in the Unitarian body, and in response to the invitation thus extended to the Women's Unitarian Conference, be it therefore

"*Resolved*, That we extend our sincere thanks to the National Alliance and desire to express our cordial recognition of the large and earnest efforts its leaders have made to unite the women of the different organizations on a working basis, our admiration for the ability and broad spirit shown in the councils, our sincere belief in their purity of purpose, and to extend those principles of rational religion which we all stand pledged to support; but that after careful consideration of the subject, in view of the special problems connected with the work of Unitarianism in the West, and of the different methods that have been naturally evolved in that and the work in the East, we deem it both more just to them and to ourselves to place the Women's Conferenee in no subordinate relation to another body, especially since the Conference, after formally considering the question of its own disbandment and having voted to continue its own organization, is now, first of all, pledged to the support of its own work.

"*Resolved*, That in reaching this conclusion we are deeply sensible of the superior advantages offered in many ways in a union with an organization commanding larger resources of money, numbers and experience than ours can hope to attain in many years, and that nothing but our obligations to the home work, whose needs and difficulties we so well understand, withholds our support of the new organization.

"*Resolved*, That the W. W. U. C. sends loving and hearty greeting to the National Alliance, and wishes it Godspeed in the work it has undertaken; that we will gladly welcome its representatives to our annual gatherings as visitors or delegates, and hopes to receive the same privileges in return; that we recognize that the two organizations under different names and methods are working mainly for the same ends, and that we hope to maintain only the most friendly relations in the future, working with each other for the promotion of the great principle of 'truth, righteousness, and love in religion.'"

Miss Emma Dupee urged the adoption of the first resolution. Mrs. McKinney, Mrs. Bagley and Mrs. Dow each spoke in favor of Mrs. Learned's amendment. Rev. Mila Tupper urged the adoption of the original resolution; Rev. Ida C. Hultin spoke against it.

Miss E. A. Martin then offered the following additional amendment:

"*Resolved*, That the formation of branch Alliances in such Unitarian churches as desire to form them, meets with the approval of the W. W. U. C."

It was seconded by Miss Dupee, and being put by the chair was lost.

The resolution put by Mrs. Learned was then voted on, and accepted by a large majority, rising vote.

The report of the nominating committee was then called for, and Mrs. Judson Fisher, chairman, presented the following names:

President, Rev. Ida C. Hultin, Des Moines, Iowa; first vice-president, Mrs. Celia P. Woolley, Chicago; second vice-president, Mrs. J. C. Learned, St. Louis; sec.etary and treasurer, Mrs. Marion H. Perkins, Chicago; directors for three years, Rev. Mila Tupper, Grand Rapids; Mrs. H. H. Lackersteen, Chicago; Mrs. Martha C. Clark, St. Paul; Mrs. E. P. Dupee, Chicago; Mrs. Florence G. Brickstaff, Oshkosh, Wis.; Mrs. Celia P. Woolley, Chicago; Rev. Ida C. Hultin, Des Moines. To fill vacancies for 1892, Mrs. Marion H. Perkins, Chicago; Mrs. G. F. Shears, Chicago; Miss C. W. Gale, Cleveland; Rev. Carrie Bartlett, Kalamazoo, Mich.; to fill vacancy for 1893, Mrs. J. D. Harvey, Chicago.

Miss Hultin said that inasmuch as it was often asked if the W. W. U. C. really stood on the same platform as the W. U. C., she offered the following resolution:

"That the Women's Western Unitarian Conference condition its fellowship on no dogmatic tests, but welcome all who wish to join it in spreading truth and righteousness and love in the world;" which was unanimously adopted.

Mrs. Woolley then called the vice-president, Mrs. C. J. Richardson, to the chair, and took the floor to make an appeal for the financial support of the Women's Conference during the coming year, urging that now the women had voted to maintain a separate organization, their first duty was to that, and pleading for their hearty interest and support. Pledges to the amount of $350 were thus raised. Mrs. Woolley resumed the chair. A message of greeting was sent to Mrs. Emma Endicott Marean, recently removed from Chicago to Cambridge, and also vote of thanks to the retiring secretary, Miss Florence Hilton, to which Miss Hilton made a brief response. A communication was read from Julia A. Nichols, secretary of the National Alliance, who sent an invitation asking the attendance of the members of the W. W. U. C. at the Alliance meeting in Boston, May 25. It was referred to the board of directors. The Conference closed with a benediction by Miss Hilton.

FLORENCE HILTON, *Sec'y.*
EDITH LACKERSTEEN, *Clerk.*

Eighteenth Annual Meeting of the Western Unitarian Sunday-school Society.

The Annual Business Meeting of the W. U. S. S. S. was held on Wednesday, May 13, at 2 p. m.

In the absence of the president and vice-president, Mr. Jones moved that Mr. Duncan act as chairman of the meeting. This motion was carried, and Mr. Duncan took the chair.

It was moved and carried that Mrs. John Wilkinson and Mr. Charles H. Kerr be appointed a committee upon nomination of officers, to report at the close of the meeting.

The secretary's report was read and adopted with a correction of the list of schools using the Six Years' Course of study. La Porte, Grand Rapids and Manistee were added to this list.

The Treasurer's report, showing a good financial condition of the Society, was read and adopted.

A short report was read by Miss Juniata Stafford upon "The Shot Tower Hill Pleasure Co."

The committee upon nominations reported the following: For president, Rev. Lewis J. Duncan, of Quincy, Ill.; vice-president, Miss Mary L. Lord, of Chicago; secretary, Mrs. Marion Perkins, of Chicago; secretary of the Institute, Mrs. Ellen T. Leonard; treasurer, Mr. Charles H. Kerr; directors for three years, Mrs. Marion H. Perkins, Mary L. Lord, Rev. Jenkin Ll. Jones, Miss Juniata Stafford; director for one year, Rev. L. J. Duncan. It was moved and carried that the nominations of the committee be accepted, and the persons named were duly declared elected officers of the society.

The following resolution was read by Miss Lord:

WHEREAS, Mrs. Ellen T. Leonard, for many years secretary of the W. U. S. S. S., at this meeting lays down her work as an officer of the society,

Be it resolved, That it is with sincere regret that we yield to her wishes and release her from the position that she has for nine years so well and faithfully filled.

Nine years ago the society, though full of promise and sturdily cherishing hopes of great usefulness, was small and without much actual power, but now it is an indispensable aid to our Sunday-schools, and a future of helpfulness and prosperity is assured it, and this in great measure is due to the wise and conscientious care of our secretary. We know that words can ill express our appreciation of her services and our gratitude for the loving care which she has bestowed upon the society, yet such appreciation and gratitude as words *can* bear may these words carry to our retiring secretary, Mrs. Leonard.

This resolution is offered on behalf of the Board of Directors of the S. S. Soc'y who alone can realize the amount of work laid upon its secretary, and can fully appreciate the faithfulness with which that work has been done.

On behalf, also, of the *members* of this Society who have year by year watched it grow and prosper under the tender care of the secretary; and above all, on behalf of the *children* of our Sunday-schools, who, though they know it not, have had for many years a faithful servant, whose services will receive ample reward if her love shall bring forth its increase, in a continued love and fostering care of the Sunday-school by these children when they shall be no longer children, but men and women.

Mr. Jones, of Chicago, and Mr. Learned, of St. Louis, by speaking in sympathy with the resolution paid their tribute of respect to Mrs. Leonard.

The resolution was adopted by a rising vote.

A collection was then taken, and subscribers to Annual or Life memberships called for—resulting in one life membership, $10; thirty annual memberships, $30.

The society then adjourned.

MARY L. LORD,
Sec'y pro tem.

ROBERT BROWNING SAYS OF THE BOOK BROWNING'S WOMEN, BY MARY E. BURT:

"I thank you heartily for the interpretation you have made of the best portions of my works."

BROWNING'S WOMEN, by MARY E. BURT, author of the well-known book "Literary Landmarks," is a volume of most interesting critical essays on the women of Robert Browning's poems. Cloth, gilt top, 236 pages, $1.00 by mail. Miss Burt's **SEED THOUGHTS FROM BROWNING** is a dainty little parchment covered book of selections; better than a Christmas or birthday card. 25 cents by mail; five for one dollar. Address CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

RELIGION AND SCIENCE —AS— ALLIES —OR— *Similarities of Scientific and Religious Knowledge.*

By JAMES THOMPSON BIXBY, PH. D.

Second Edition Just Ready.

PRESS NOTICES AND INDIVIDUAL OPINIONS

N. Y. Independent: The main argument of the book is both new and able; and is especially important for religious men who desire to repel random scientific attacks. * * * The volume deserves careful reading, for it contains very valuable ideas, forcibly and yet temperately set forth.

Christian Union: The best book published on the relations of Science and Religion.

London Inquirer: A noble book. It is especially valuable because it boldly enters the enemy's camp and meets him on his own ground. * * * The argument as a whole is as sound as original, as philosophical as it is forcible, as complete as it is timely.

From Dr. Noah Porter, Ex-President Yale College: I have used it in my classes with great satisfaction.

New paper edition, 12mo., 226 pages, 30 cents, postpaid. Cloth edition reduced to 50 cents, postpaid.

Any book advertised by us will be sent prepaid by mail or express on receipt of price. For $5.00 cash with order, we will send books to the amount of $5.00 at advertised prices, and Unity one year free; this offer applying both to renewals and new subscriptions.

Address

CHARLES H. KERR & CO., Publishers. 175 Dearborn Street, Chicago.

THE IDEA OF GOD. Its origin and development in human history. A Critical Essay. Price 15 cents.

OPEN COURT PUB. CO., Drawer F. CHICAGO.

4 GREAT MASTERS Selections from the writings, with sketch of life, of Channing, Parker, Emerson and Martineau. 5 cts. each, or all for 15 cts., mailed. UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

5 TRACTS about SCIENCE and RELIGION, showing the relation of the two and how the great religious beliefs of the world have been affected by the doctrine of Evolution. Blake, Potter, Powell, Savage and Simmons are the writers. All mailed for 10 cents. UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

THE AURORAPHONE,

A ROMANCE, BY CYRUS COLE.

Sprightly in style, sensible in its logic, and scientific in its denouements . . . accessories of out-of-door adventures and daring escapades, a ghost story and a love story artistically blended with the AURORAPHONE messages.—*Religio-Philosophical Journal.*

The Gospel Banner—(Conservative Universalist)—says of the book: The purpose of it is commendable. It aims at delineating a possible world of human beings thoroughly united in pursuits, sympathies, successes, joys and sorrows, struggles and attainments—a unified world grounded on an all-pervasive and inclusive brotherhood, actuated by unity of beliefs respecting individual origin and destiny. . . .

. The ideas are much like those of the Gospel regarding a community of interests; if one member suffers, all suffer; if one is prosperous, joyous, happy, all partake of his experience, if not at once, then at some later period. It is an attempt to show what this world may be, what it yet will be, when the pure truth of the New Testament touching human origin and destiny, brotherhood and helpfulness shall be embodied in the minds and acts, the laws and institutions of the whole family of earth.

The Twentieth Century—(Radical Social Reform) says of the book: The Auroraphone opens as though it were merely a story of adventure, very well told indeed, but still a story of adventure. But the "hair-breadth 'scapes" of a party of young men, interspersed with many a ludicrous incident, really constitute the introduction to the more solid and valuable part of the book. The author has evidently read "Robert Elsmere," "Looking Backward," and other sociological and religious novels, and realizing their shortcomings as *novels* has not fallen into the error of introducing long and seemingly interminable discussions. The reader is never allowed to forget that he is reading a story, and thus the interest never flags. There have hitherto been religiously heterodox novels, and economically heterodox novels. "The Auroraphone" combines the heterodoxiness of both.

Philadelphia Item: This story is a romance of the most startling character, ... exceedingly amusing. . . . . The man at the other end of the auroraphone explains how he came to get into communication with the earth, and then gives to the operators on top of the mountain the history of Saturn, explicitly explaining their ideas of the social and moral conditions through which they had passed. . . . There was ample time for the author to weave into his story several pretty love episodes and exciting incidents. The story is decidedly well written, and will be read with much interest and pleasure.

Handsomely bound in cloth at One Dollar, and in paper at Fifty Cents. A reduced fac-simile of the cover is shown in this advertisement. 240 pages. Sent prepaid anywhere on receipt of price.

CHARLES H. KERR & CO., Publishers,

175 DEARBORN STREET, CHICAGO.

Notes from the Field.

Board Meeting of the W. W. U.C.

A meeting of the Board of Directors of the W. W. U. C., was held at the Third Church, May 14, 1891, Rev. Ida C. Hultin in the chair. The following members were present: Miss Hultin, Mrs. Woolley, Mrs. Jones, Miss Gale, Mrs. Shears, Mrs. Richardson, Mrs. Lackersteen, Mrs. Learned, Mrs. Savage, Miss Tupper, Mrs. Harvey, Geneva, Mrs. West.

A motion was made that a joint committee of three be appointed to meet with the W.C. and the W.U.S.S., to arrange work for the coming year. The motion was carried, and the committee were, Miss Hultin, Mrs. J. Ll. Jones and Miss Tupper. On motion it was voted that the W. W. U. C. pay five dollars extra toward the printing of the secretary's report in UNITY. The motion was carried. Voted to make Miss Louise Dunning secretary of the P. O. M. work at a salary of three and one-half dollars a week, the understanding being that the W. W. U. C. is not to be held responsible for any further expense for this work, the remainder of Miss Dunning's salary coming from another source. The motion approved. Voted to employ Mrs. Marion Perkins as secretary of the W. W. U. C., at a salary of five dollars a week, to begin Sept. 1st, 1891, the hours of work to be from 10 o'clock a. m. to 3:30 or 4 p. m., according to the season of the year. The motion approved. On motion of Mrs. Woolley it was voted to send the following official communication to the president of the National Alliance.

Mrs. Judith P. Andrews, President National Alliance of Unitarian and other Liberal Christian Women:

DEAR MADAM.—To avoid any possible misunderstanding on the part of our friends of the National Alliance concerning the action of the W. W. U. C. at its annual session of May 12, 1891, in regard to the majority report of the committee on Joining the Alliance, the directors of the Women's Conference, assembled at a business meeting May 14, desire to explain that the refusal of the Conference to recommend the formation of Branch Alliances in the churches arose not from any unwillingness that such branches should be formed in the churches desiring them, but solely from the conviction that such recommendation lay outside the province of the Conference. which, as such, has nothing to do with either furthering or discouraging the particular work and policy of another organization. The formation of Branch Alliances is a matter for each church to determine for itself, unhelped by the formal action of any other society.

In making this explanation the members of the board of the W. W. U. C. desire to express their respect for yourself and the other members of the Alliance, and trust that whatever separation is involved in the different methods of our two organizations, the feeling of fraternal confidence and sympathy will not be thereby lessened, and repeating what was said in the resolution passed by the Conference, that we realize in the main we are working for the same end, the establishment of the religion of reason and goodness in the world.

We remain fraternally yours,

IDA C. HULTIN,
Pres. W. W. U. C.
MARION H. PERKINS, *Sec.*

The Board meeting adjourned.

CARRIE W. GALE, *Sec. pro tem.*

Perry, Iowa.—Rev. Mary A. Safford delivered two sermons here on the 10th inst., at Breed's Opera House. It is no exaggeration to say that large and appreciative audiences greeted her on both occasions. The Opera House was almost full in the evening. The afternoon audience was not quite so large. A liberal religious organization has been contemplated here more or less seriously for the last year, however, until now the circumstances have not seemed favorable to its permanency should it be attempted. After her first discourse, Miss Safford requested all who were willing to assist in maintaining a liberal religious society to arise in their places. When we remember that it is the first attempt of the kind ever made here we think the number who responded by standing in their places is very encouraging. A subscription paper was then read and passed around and almost two hundred dollars was immediately subscribed to be paid to the Iowa Unitarian Conference provided the I. U. C. will send us preachers to conduct services twelve or more times a year, such services to be held here once each month as nearly as practicable. At this writing more than two hundred has been subscribed and the amount may still be increased somewhat. Quite a number of ladies as well as gentlemen remained after the service to consult with and be instructed by Miss Safford in regard to the work as well as to be introduced and get acquainted with each other.

Again after the evening discourse another such inquiry was held and more instruction given from Miss Safford's apparently inexhaustible supply of wisdom. A Unity Society was formed by choosing a president, secretary and treasurer, both ladies and gentlemen participating. This is only a preliminary and business organization to take charge of affairs until the time comes when it may be called a Unitarian church. In addition to this was formed an auxiliary society composed of ladies only, to enter upon the study of the Unitarian faith, to provide services when no minister is here, and to occasionally provide social and literary entertainments. To Miss Safford's ability and skill do we owe our present little society.

Rev. Thos. P. Byrnes, of Humboldt, Iowa, also rendered valuable assistance by giving us a splendid discourse a few weeks ago.

To Rev. J. R. Effinger, however, belongs the honor of having preached the first Unitarian sermon delivered in Perry since this work was started. Other work has been done in the sale of Unitarian books and UNITY, and in the distribution of many tracts. May the new society live long and prosper.

E. A. PARKS.

Boston.—Rev. Edw. E. Hale has made many interesting addresses on his impressions of the Pacific coast since his return from his late trip. Mr. Hale and Rev. S. J. Barrows will address the Boston Association of Ministers on their journeys west and south.

—At the monthly meeting of the Sunday-school Society committees were named to consider graded card lessons for primary classes, a new Christmas service, and to arrange a public meeting during anniversary week, and a session at the Grove meeting in July at Weirs, N. H.

—Rev. Arthur M. Knapp will make an interesting address to the Monday Club on "The Unitarian Missions in Japan."

—Rev. C. W. Wendte will be in Boston in the great May weeks.

Chicago.—The last regular meeting of the branch of the W. W. U. C. was held at All Souls Church, the President, Mrs. West, in the chair, the subject of the papers given by Mrs. Blake and Mrs. Effinger was "Jonathan Edwards—the Man and the Theologian." Mrs. Toben and Mrs. Bangs gave short papers, touching interesting points in Jonathan Edwards' life. A general discussion followed. Adjourned.

MRS. HORACE H. BADGER, Sec.

PUBLIC SAFETY
DEMANDS

That only honest and reliable medicines should be placed upon the market. It cannot, therefore, be stated too emphatically, nor repeated too often, that all who are in need of a **genuine Blood-purifier** should be sure and ask for

Ayer's

Sarsaparilla. Your life, or that of some one near and dear to you, may depend on the use of this well-approved remedy in preference to any other preparation of similar name. It is compounded of Honduras sarsaparilla (the variety most rich in curative properties), stillingia, mandrake, yellow dock, and the iodides. The process of manufacture is original, skilful, scrupulously clean, and such as to secure the very best medicinal qualities of each ingredient. This medicine is not boiled nor heated, and is, therefore, not a decoction; but it is a compound extract, obtained by a method exclusively our own, of the best and most powerful alteratives, tonics, and diuretics known to pharmacy. For the last forty years, Ayer's

Sarsaparilla

has been the standard blood-purifier of the world—no other approaching it in popular confidence or universal demand. Its formula is approved by the leading physicians and druggists. Being pure and highly concentrated, it is the most economical of any possible blood medicine. Every purchaser of Sarsaparilla should insist upon having this preparation and see that each bottle bears the well-known name of

J. C. Ayer & Co.,
Lowell, Mass.

In every quarter of the globe Ayer's Sarsaparilla is proved to be the best remedy for all diseases of the blood. **Lowell druggists** unite in testifying to the superior excellence of this medicine and to its great popularity in the city of its manufacture.

Ayer's Sarsaparilla

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists. $1, six $5. Worth $5 a bottle.

FREE HOMES At the rate they have been going the Public Domains will all be gone in 5 years. Now is the time to secure as Rich Land as the Sun shines on at **$1.25 per acre.** What better could be left for Children? Where these Lands are; how to get them, as well as for information of all States and Territories, **send 10 cents** and receive the beautiful Engravings, a Picturesque Panorama of the United States. Address THE WESTERN WORLD, Chicago, Ill.

OUTLINE STUDIES in HOLMES, BRYANT, WHITTIER. 10 cts. mailed. CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

—THE—
SOUL OF MAN
An Investigation of the Facts of Physiological and Experimental Psychology.
By DR. PAUL CARUS.
With 152 Illustrative Cuts and Diagrams,
pp. 480. Price, postpaid, $3.00.
Printed on Extra fine Paper, Handsomely Bound in Cloth.

The subject-matter of the work is divided into the following sections:

I. The Philosophical Problem of Mind. II. The The Rise of Organized Life. III. Physiological Facts of Brain Activity. IV. The Immortality of the Race and the Data of Propagation. V. The Investigations of Experimental Psychology. VI. The Ethical and Religious Aspects of Soul Life.

SOME PRESS NOTICES.

"They stir the soul of the reader. They scatter broadcast germinating thoughts."—(Quarterly) *Journal of Insanity.*

"Apart from his peculiar religious views, is worthy the attention of every student of philosophy."—*Presbyterian Record,* Montreal.

"This is an able, profound and original work."—*Universalist,* Chicago.

"Dr Carus reaches a broad moral orthodoxy in his argument, and concedes more to man's spirituality than is claimed by those usually called orthodox. It is the skeptic who will be most shaken up by this book."—*Commercial Gazette,* Cincinnati.

"All will acknowledge that he has made a contribution of no small value to the literature of the subjects which he treats."—*Watchman,* Boston.

"The book is the work of a profound scholar, and yet is written in language so simple that the youngest reader can comprehend it."—Boston *Transcript.*

"His religion of the future has in very truth all the essentials of the faith which alone can win the assent and devotion of the thinker. * * This book must be read and re-read to be fully appreciated." Dr. E. G. Hirsch in *Reform Advocate.*

OPEN COURT PUBLISHING CO.
169-175 LaSalle St., CHICAGO.

Letters to Farmers' Sons
—ON THE—
Questions of the Day,
BEING FAMILIAR TALKS ON POLITICAL ECONOMY,
By HENRY S. CHASE, M. D.
This work is making a sensation.
PAPER, 25 CENTS; CLOTH, 50 CENTS.

"NEWS FROM NOWHERE:"
Being a System of
VOLUNTARY SOCIALISM,
By WM. MORRIS,
POET, AGITATOR AND SOCIAL REFORMER.
Written in opposition to Bellamy's Scheme of Compulsory Socialism.
PAPER, 50 CENTS; CLOTH, $1.00.
Address,
TWENTIETH CENTURY PUB. CO.,
7 Clinton Place, New York City.

A GRATEFUL SPIRIT and other Sermons
By JAMES VILA BLAKE.
Subjects: A Grateful Spirit, At Peace with Things, Yahweh in the Bible, Some Things to be Sure of, Solomon and the Lilies, The Perfect, Abiding God's Time, The Full Bushel, The Riches of Life, Take my Yoke, Paul's Three Points, Knowledge of God, Why any Religion, The One Religion, Faithfulness, "O God!", A "Cure All", Jesus of Nazareth, Sacrifice, Old Age. Cloth, 12mo., 311 pages, bound uniformly with the author's Poems and Essays. $1.00 postpaid.

MR. BLAKE'S OTHER BOOKS.

Essays, Cloth, 12mo.	$1.00
Poems, Cloth, 12mo.	1.00
Legends from Storyland, Cloth, 16mo.	.50
Manual Training. Paper, 18mo.	.25

To any one mentioning this advertisement before Dec. 31, we will send, prepaid, the five books on receipt of $2.50 or the first three for $2.00. Address
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

MR. KNAPP'S HOME SCHOOL,
Plymouth, Mass. 12 boys. 25th year. H. B. Learned (Harv.), Head Master. Mrs. Knapp, Principal.
POWDER POINT SCHOOL.
Duxbury, Mass. 22 boys. Laboratories.
Frederick B. Knapp, S. B. (M. I. T.) Principal

PENSIONS OLD CLAIMS SETTLED UNDER NEW LAW.
Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C.

FOUR TRACTS ABOUT CHRISTIANITY
The Religion of Jesus, by H. M. Simmons, "What is it to be a Christian?" by Jenkin Lloyd Jones Parker's "Transient and Permanent" and Emerson's Divinity School Address. All for 10 cents.
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

CHARLES H. SERGEL & CO.'S
NEW PUBLICATIONS.

A WOODLAND QUEEN.
BY ANDRE THEURIET.

ONE VOL., PAPER COVER, - - - 50c.

With 16 full page Illustrations by the eminent French artist,

H. LAURENT-DES ROUSSEAUX.

This is a charming pastoral by one of the rising French writers of the day. The story is pure and wholesome and will be a delight to many readers. The characters are well-drawn, the plot interesting and the descriptions beautiful. Indeed the rare felicity of the author's portraits of woodland scenes will captivate the most jaded novel reader. No novel was ever issued, at the price, with more artistic illustrations.

MASTERS AND MEN.
A ROMANCE OF OUR TIMES.
BY EUGENE J. HALL.

Author of "LYRICS OF HOME LAND," Etc.

1 Vol. Paper Cover, 10 full page illustrations, 50c.

1 Vol., Cloth Cover, 10 full page illustrations, $1.00.

A strong story of the rights and wrongs of labor with a charming love story interwoven. The felicitous characterizations, the abundant humor, and the strong plot combine to make this one of the best novels of the year.

OLD ABRAHAM JACKSON
AND HIS FAMILY. Being an Episode in the Evolution of Nebraska Dug-Outs.
BY ANSON URIEL HANCOCK.

Author of "THE GENIUS OF GALILEE."

1 Vol., Paper. Two half-tone illustrations and cover design, 50c.

1 Vol., Cloth. Three full page half-tone illustrations, $1.25.

This book takes its starting point in the second pioneering epoch of the West, and brings out all the salient features of Western progress and Western life. It is chock-full of fun from title page to finis, written in Mr. Hancock's artistic style and happiest vein. The East should read this book to learn of the West; the West should read it to enjoy itself in the mirror.

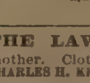
CHARLES H. SERGEL & CO.
348-350 DEARBORN STREET,
CHICAGO.

A PURE SOULED LIAR!
An Anonymous Novel, Original, American, Copyrighted. 191 pages. Mailed for 30 cents.
"In many respects a remarkable book. Its title is a puzzle, its mechanical make-up is unique, and the plot of the story is altogether novel."—Saturday Evening Herald.
"There is nothing unworthy here, either in morals or art."—American.
"One of the strongest and most fascinating books of the season."—Northern Budget.
CHARLES H. KERR & CO., Pubs., 175 DearbornSt., Chicago.

"SHOW US THE FATHER"
THE FAITH OF FAITHS AND ITS FOUNDATIONS
Six Sermons by Six Authors.

The Change of Front of the Universe,	M. J. Savage.
The Fullness of God,	S. R. Calthrop.
The Unity of God,	H. M. Simmons.
The Revelation of God,	J. W. Chadwick.
The Faith of Ethics,	W. C. Gannett.
Religion from the Near End,	J. Ll. Jones.

No better book to show the trend of Faith among men who trust the Science of the nineteenth century. It might have been called "The God of Evolution." 170 pages, handsome paper edition, 50 cents; 10 copies, $3.50. Order for the holidays. CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago, Illinois.


The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY,
VAN DUZEN & TIFT, Cincinnati, O.

TWO sample copies **BOOK REVIEW** sent free on receipt of 1c. stamp.
LILY PUBLISHING HOUSE,
161 La Salle St., Chicago.

THE LAWS OF HEREDITY A book for every wife and mother. Cloth. 383 large pages, $1.00 by mail.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

UNITY HYMN AND SERVICE BOOKS.

Unity Hymns and Chorals. For the Congregation and the Home. 253 Hymns, 66 Hymn Tunes, 23 Chorals and Choral Responses. Edited by W. C. Gannett, J. V. Blake and F. L. Hosmer. Cloth, 35 cents; per dozen, $3.00; per hundred $25.00.

Responsive Readings for minister and congregation. Compiled by T. B. Forbush. Cloth, 35 cents; per dozen, $3.00; per hundred, $25.00.

Unity Hymns, Chorals and Responsive Readings, bound together; cloth, 50 cents; per dozen, $5.00; per hundred, $40.00.

Unity Hymns and Services. A combination book containing all the matter in the books above named, with the addition of 14 pages of Hymns to Revival Tunes ("Love to God and Love to Man,") and 100 pages of Sunday-school responses and music ("Unity Services and Songs.") Cloth, 60 cents; per dozen, $6.00; per hundred, $50.00.

Scriptures Old and New. Arranged by subjects for Pulpit Readings, etc. Selected by F. L. Hosmer and H M. Simmons. Interleaved for additions. In paper, 35 cents; boards 50 cents.

***Prices for single copies include prepayment of postage by us, but prices by the dozen or hundred are for the books in Chicago, purchaser to pay freight.**

UNITY PUBLISHING COMMITTEE,
175 Dearborn Street, Chicago.

The Literary World and the Genius of Galilee.

As an example of how a reviewer may let his prejudices cloud his judgment and by unfairness do the grossest injustice, we have a striking example of *The Literary World's* review of "The Genius of Galilee," * in its May 9th issue. The reviewer can not call the book hard names enough in the half column review ;—"No respect for sacred materials," "no talent for story-telling," "a revolting picture," "vulgar," and such terms are hurled mercilessly at the author's head.

The *Literary World* is a sort of critical guide no doubt, and is edited by the Reverend N. P. Gilman, a Boston Unitarian. As a striking example of how some who are not Unitarians are more liberal than some who are, it is amusing to put beside this unjust, distorted and unfair fling at the author of this remarkable book, a few very different estimates.

Rev. W. L. Crowe, pastor of a church at Newark, N. J., and editor of the *Universalist Monthly*, wrote a personal letter to the publishers, Messrs. Charles H. Kerr & Co., as follows: "'Genius of Galilee' received. I preached on it January 11th, and one bookseller told me he had a number of calls for it next day, but did not have the book. . . . It is a great book. I'll get everybody to read it, over whom I have influence. It will do a year's preaching for a liberal church."

The *Critic*, Halifax, which appears to lean to orthodoxy, had the candor to say of this book: "For stories involving the life of Jesus we do not particularly care, although in some ways they are of the deepest interest. The 'Genius of Galilee' is a book of 507 pages, and deals with the times preceding and up to the end of the life and ministry of Jesus. There is necessarily much of the work of the imagination of the author expended on scenes that it is best for us to seek only true accounts of, but, setting this aside, we may say there is much in this book to instruct and entertain the reader. . . . There is still a charm about the simple lives of Mary, Joseph, Sarah, Job and the others, that holds attention."

The Buffalo *Tidings* says, "As a historical novel it bids fair to rank with anything that has gone before."

The *Arena* says, "Not the least of its value, however, lies in the fact that it touches on the life of Jesus from the view entertained by representatives of the 'New Theology.'"

The *Twentieth Century's* estimate is: "The book, altogether, has a high moral standard. The young and old can find in its pages both interest and instruction." That the "wonderful character of Jesus" is simply "that of the man stripped of all supernaturalism;" "the great teacher, the loving human brother," etc., etc., "are well brought out."

The Prairie *Farmer* says it is "An advanced work that will do no harm to the advanced reader who is well grounded in his faith," etc.

The Pittsburg *Times* in a lengthy review, concludes that "As a story writer, Hancock is the inferior of Wallace," but that "The Genius of Galilee is an able companion piece for Wallace's Ben Hur."

The New Bedford *Evening Standard* says, "The author, unlike Lew Wallace, has sought to establish belief in the humanity of the son of Joseph and Mary, instead of his divinity," and further adds, "All that tradition has brought us of the supernatural that still invests the history of the Great Teacher, is accounted for by natural causes and comparative records, which the voluminous references in the foot-notes prove to have been diligently and conscientiously collated. That the character and mission of Jesus have been reverently treated, the following brief quotation will show," etc.

The Rochester *Morning Herald* says, "While it lacks the dramatic interest of Ben Hur, it is a well told story. Its scope is wider and the details given are more diffusive," etc, and concludes, "The whole is written in a reverential spirit."

Putting all these, with many more we might have added, by the side of the statement of the *Literary World* that "The Genius of Galilee" is the work of a man who has lost his early faith in the literal inspiration of the Bible, and has never replaced this faith by one broader and more enlightened," and that this is a "vulgar novel," only goes to show the "unparalleled" prejudice of the *World's* reviewer. The line he uses as a quotation, "Virgin Mary and Sarah giggling together," was never used, nor anything like it, by the author of "The Genius of Galilee." Nor is the conservative tone of the author such as to warrant so unfair an effort to create prejudice against the book.

The object of this comprehensive book is to develop the Jewish and Roman worlds at and preceding the times of Jesus. It takes up the sketch at about the year 5 B. C. and throws the ancient world on canvas for a period of over thirty years. It is not intended to be a theological work nor yet to rehash old materials, but rather to work up materials for popular reading. It is intended to be purely an historical novel, developing the particular era of which it treats. The career of Jesus does not begin before the Fifth Book, when he is treated as an historical character, with no effort to bolster up this and that theory of him. The author delineates but does not argue respecting him. As a reference book it is invaluable. There is more material condensed in the forty-page Epilogue than can be found anywhere in the same space. The book can be used as well as read.

*The Genius of Galilee. By Anson Uriel Hancock. Chicago: Charles H. Kerr & Co. 12mo, 507 pages, cloth, $1.50; paper, 50 cents.

Dyspepsia

HORSFORD'S ACID PHOSPHATE.

In dyspepsia the stomach fails to assimilate the food. The Acid Phosphate assists the weakened stomach, making the process of digestion natural and easy.

Dr. R. S. McCOMB, Philadelphia, says:

"Used it in nervous dyspepsia with success."

Dr. W. S. LEONARD, Hinsdale, N. H., says:

"The best remedy for dyspepsia that has ever come under my notice."

Dr. T. H. ANDREWS, Jefferson Medical College, Philadelphia, says:

"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

Descriptive pamphlet free.

Rumford Chemical Works, Providence, R. I

Beware of Substitutes and Imitations.

CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious Never sold in bulk.

MONEY can be earned at our NEW line of work, rapidly and honorably, by those of either sex, young or old, and in their own localities, wherever they live. Any one can do the work. Easy to learn. We furnish everything. We start you. No risk. You can devote your spare moments, or all your time to the work. This is an entirely new lead, and brings wonderful success to every worker. Beginners are earning from $25 to $50 per week and upwards, and more after a little experience. We can furnish you the employment and teach you FREE. No space to explain here. Full information FREE. TRUE & CO., AUGUSTA, MAINE.

TRUTHS FOR THE TIMES.
Fifty Affirmations concerning the Relations of Christianity to Free Religion. By Francis E. Abbot. 10 cents, post paid.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Which Cyclopedia? *GOOD LUCK*, there are several good cyclopedias in the market. Each cyclopedia cannot, of course, be *better than any other*, but each is undoubtedly better than it would be but for the competition of its rivals; each has some special merit—the question is, which is best adapted to *your needs?*

Appleton's *CYCLOPEDIA* is the pioneer of (living) American cyclopedias, and deserves great honor; it has done the nation good service—and made millionaires of its publishers (so people say)—but pioneers will grow old, and most people want a *new* cyclopedia when they buy; then, it costs a good deal of money: $80.00 in cheapest style.

The COLUMBIAN CYCLOPEDIA is the *newest* in the field, covers virtually all the ground covered by Appleton's, and a great deal besides, is just about the same size, as to amount of matter, and *costs less than one-third* as much money.

Johnson's *CYCLOPEDIA* is later than Appleton's, and by many good judges has been (until recently) considered the "best" for popular use; it is certainly good, but, like all cyclopedias not published very recently, it needs bringing down to date. Some object, too, to the heavy, clumsy form of volume. It costs about $50.00—is considerably smaller than Appleton's.

The COLUMBIAN CYCLOPEDIA is about 50 per cent. larger than Johnson's (in amount of matter), and *costs less than half the money*—it covers practically all the ground covered by Johnson's, and besides includes an *unabridged dictionary of language.*

The International *CYCLOPEDIA* is, we think, better for general use than either Appleton or Johnson, and so it is esteemed by many. We ought to be good judges of its merits, for *we (the publisher and editor-in-chief of the Columbian Cyclopedia) made it, nearly, what it is;* we were "learning the trade" then, however, and years of experience have taught us, we think, some good lessons.

The COLUMBIAN CYCLOPEDIA covers about the same ground as the International, rejecting, however, a vast amount of Scotch, English, and other obsolete matter, and adding a very great amount of valuable original matter, particularly upon American topics, and *also* an unabridged dictionary of the English language.

The Britannica is the "old giant" among cyclopedias. We recommend all our customers to buy it—*if they can afford two cyclopedias*—if you can't afford two, it will not serve you. It is, in itself, a vast library of valuable knowledge, useful to any educated person, but for *popular use* as a cyclopedia, for convenient, quick consultation, on live topics, it is about as well adapted as a broad-axe would be to sharpen a lead-pencil—you want something handier. The "*old* giant," we said—consult the topic "Africa," for instance, and you find in a sort of "P.S." that "Livingstone is dead!" Look for "General Grant," and he not only "isn't dead," but "isn't born yet," so far as the cyclopedia is concerned! These are characteristic facts as to the Britannica.

The Columbian Cyclopedia *is a Cyclopedia of Universal Knowledge and an Unabridged Dictionary* of Language in one; *32* volumes, nearly *26,000* pages, and *7,000* illustrations. Cloth binding, per set, *$25.00;* half-Morocco, per set, *$32.00. Specimen pages free; sample volume 60 cents, postage* 16 *cents; sample returnable if not wanted, and money refunded.*

$5.00 *cash* will secure immediately, by express, *volumes 1 to 16*, in cloth binding, the *remaining volumes* being delivered as installments of *$1.25* for each are paid. *25 cents* a volume extra for half-Morocco.

Echo answers, "Hail, Columbian!"

"I am much pleased with it; as a popular cyclopedia, and as a dictionary, I refer to it quite often, and so do my children."—THEO. WHITEFIELD, D.D., Richmond, Va.

"I find it exceedingly useful for handy reference. The pronunciation I regard as a valuable feature. The members of my family use this ten times where they once use the Britannica, Appleton's, or Chambers's—all of which they have access to."—CHAS. H. COREY, D.D., *Pres. of Richmond Institute*, Richmond, Va.

"I am familiar with all the standard cyclopedias, and do not hesitate to say that the Columbian Cyclopedia is unsurpassed in scope, and impartial treatment of historic matter, and it is not only a compendium of knowledge, such as we find in other cyclopedias, but it combines the dictionary feature, giving all the words in the English language, with etymologies and exhaustive definitions. If I could own only one cyclopedia, I would certainly have the Columbian."—WM. RYAN, *Pres. State Newspaper Co.*, Richmond, Va.

Catalogue, New, Standard, and Holiday Books, sent free. Prices remarkably low. Sold by all Dealers. Agents wanted everywhere. THE COLUMBIAN PUBLISHING CO., 393 Pearl Street, New York; 242 Wabash Avenue, Chicago. *Mention this paper when you write.*

UNITY MISSION TRACTS.

Mailed to any address at 5 cents each, by Unity Publishing Committee, 175 Dearborn Street, Chicago. Ten copies of any tract, or ten different numbers from this list, mailed for 25 cents, except numbers 11, 13 and 28, which are sold at 5 cents, without discount.

1. Natural Religion. By J. V. Blake.
2. The Religion of Jesus. By H. M. Simmons.
3. Concerning Immortality. Selections.
4. About Prayer. By several writers.
5. Inspiration. By R. Heber Newton.
6. Unitarianism: its Story and Its Principles. By J. C. Learned.
7. The Growth of Faith. By H. M. Simmons.
8. Emerson's "Divinity School Address."
9. Jesus. By J. Ll. Jones.
11. Songs of Faith, Hope, Charity. Set to Old Tunes. (*No discount for quantities.*)
12. The One Religion. By C. C. Everett.
13. Responsive Services for Reading and Singing. (*No discount for quantities.*)
15. God. Compiled by Mrs. E. R. Sunderland.
16. Miracles. Compiled by Mrs. E. R. Sunderland.
17. The Bible. Compiled by Mrs. E. R. Sunderland.
18. Channing. } Great passages selected from
19. Parker. } the writings of each, with sketch
20. Emerson. } of life.
21. Martineau. }
22. Is a Scientific Basis for Religion Possible? By M. J. Savage.
23. The Sympathy of Religions. By T. W. Higginson.
24. The Bible Regained. By J. C. Learned.
25. The Co-Education of Husband and Wife. By Mrs. S. C. Ll. Jones.
26. The Co-Education of Parent and Child. By Mrs. S. C. Ll. Jones.
27. What is it to be a Christian? By J. Ll. Jones.
28. Love to God and Love to Man. Forty-seven songs. *No discount for quantities.*
29. The Death of Jesus. By W. M. Salter.
30. The Spiritual Leadership of Jesus. By J. Ll. Jones.
31. The Revised Hell of Orthodoxy. By J. Ll. Jones.
32. The Ideal Unitarian Church. By Celia P. Woolley.
33. Unitarianism a Democratic System of Religion. By John W. Chadwick.
34. The Religion of Evolution. By E. P. Powell.
35. The Faith of Ethics and the Thought of God. By W. C. Gannett.
36. The Transient and Permanent in Christianity. By Theodore Parker.
37. The Heart of all Religions. By J. V. Blake.
38. The Western Unitarian Conference, its Work and Mission. By Mrs. S. C. Ll. Jones.
39. Theology by Starlight. By N. M. Mann.

Address, Miss L. M. Dunning, Sec'y.

Hulbert Fence & Wire Co. St. Louis, Mo.
Artistic Metal Workers. Brass, Iron and Wire Office-work. Railings, Crestings, Settings, etc. Everlasting Cemetery FENCES. Shipped everywhere. Agents wanted. Write for Catalogue and Estimate.

THE WESTERN WORLD, Illustrated. Fine Engravings. Only 25 cents a year. Chicago, Ill.

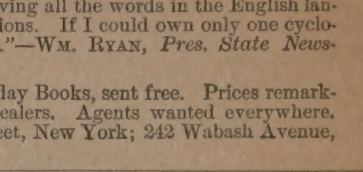
UNITY SHORT TRACTS.

Mailed to any address at 1 cent each, by the Unity Publishing Committee, 175 Dearborn Street, Chicago. 100 copies mailed for 30 or 60 cents, according to size. The 29 tracts mailed for 20 cents.

1. Unitarian Affirmations. (60 cents.)
2. A Blessing on the Day. By W. C. Gannett. (60 cents a hundred.)
3. A Book Shelf of the Liberal Faith. (30c.)
4. The Art of Married Life. By Geo. S. Merriam. (60 cents a hundred.)
5. Jesus. By S. J. Barrows. (30 cents a hundred.)
6. The Faiths of Evolution. By W. J. Potter. (60 cents a hundred.)
7. A Negative and Doubting Gospel. By Albert Walkley. (30 cents.)
8. Channing, the Man and his Message. By W. C. Gannett. (60 cents a hundred.)
9. The Hell of Evolution. By J. R. Effinger. (60 cents a hundred.)
10. Daily Strength for Daily Needs. By Mrs. M. H. Le Row. (60 cents a hundred.)
11. Channing and the Unitarian Movement in America. By Daniel L. Shorey. (60 cents.)
12. The Manliness of Christ. By J. Ll. Jones. (30 cents a hundred.)
13. Blessed be Drudgery. By W. C. Gannett. (60 cents a hundred.)
14. Deathlessness. By J. Ll. Jones. (60 cents.)
15. A Tract Directory. (60 cents a hundred.)
16. How we got the Temperance Society in the Church. By W. C. Gannett. (60 cents.)
17. The Things Most Commonly Believed To-day Among Us. (30 cents a hundred.)
18. The Ministry of Sorrow. By Joseph May. (60 cents a hundred.)
19. Religion Not Theology. By J. C. Learned. (60 cents a hundred.)
20. Sunday Circles. By J. R. Effinger. (60c.)
21. The Family Purse. By J. V. Blake. (60c.)
23. I Shall not Pass this Way Again. By Arthur M. Judy. (60 cents.)
24. How we Raise our Conference Money. By Mrs E. E. Marean. (30 cents a hundred.)
25. Old and New Views of Religion. By J. C. Learned. (60 cents.)
26. A Mother's Cry. By J. Ll. Jones. (30c.)
27. Unity Tracts Characterized and Classified. (30 cents a hundred.)
28. What Do Unitarians Believe? By J. W. Chadwick. (60 cents a hundred.)
29. What to Tell the Children about Bible Legends. By S. J. Barrows. (60c.)

Address, Miss L. M. Dunning, Sec'y.

DOWN! DOWN!! FROM $12.00 TO $4.00
1500 Illustrations 1615 Pages. 8 x 10½ in. 4½in. thick Leather Binding. ONLY $4



Express Charges paid and paper one year. Send 10 Cent for 100 page Catalogue containing 1000 offers and sample copy of Illustrated Paper. Address THE WESTERN WORLD, Chicago, Ill.

PLAYS Dialogues, Tableaux, Speakers, for School, Club & Parlor. Best out. Catalogue free. T. S. DENISON, Chicago, Ill.

Catalogue of Religious and Miscellaneous Books Published and Sold by

Charles H. Kerr & Co.,

175 Dearborn Street, CHICAGO, ILL.

Any book in this list sent by mail or express, prepaid to any address in the United States or the Universal Postal Union, promptly on receipt of price. No discount except to the trade.

Truths for the Times. By Francis Ellingwood Abbot, Ph. D. Fifty affirmations concerning Religion, Judaism, Christianity, Free Religion and their Relations. Paper, 10 cents.

This pamphlet, though first published nearly twenty years ago, enunciates truths that are as much needed and almost as much discredited as ever. No inquirer in religious questions of the day can afford to miss it. We have also the following pamphlets by Dr. Abbot.

Christian Propagandism, 10 cents.
Compulsory Education, 5 cents.
The God of Science, 10 cents.
A Study of Religion, 10 cents.
The Battle of Syracuse, 10 cents.
The Public School Question, 10 cents.
The Proposed Christian Amendment to the Constitution, 5 cents.
Is Romanism Real Christianity? 10 cents.

A Pure Souled Liar.—An anonymous novel of life in the atmosphere of a Boston art school. The motive of the story is the renunciation made by a pure young girl, who sacrifices her own reputation to save a friend. Paper, 16mo., pp. 191. 30 cents.

"Terse, compact, rapid and intense."—*Chicago Tribune.*

"There is nothing unworthy here, either in morals or in art."—*Philadelphia American.*

"Original in plot, entertaining in development, and pervaded with a wonderful air of reality."—*Toledo Bee.*

"For originality of plot, finished and entertaining style, and high purpose, one of the most notable books of fiction recently issued from the press."—*The Open Court.*

Circumstances Beyond Control. The remarkable experience of an unromantic individual with a romantic name. By Luther H. Bickford. Paper, square 18mo., 146 pages, 30 cents.

"Circumstances Beyond Control" will hold deeply engrossed every reader who takes it up. The theory of hypnotism as an agent in the perpetration of crime is very deftly worked into a little story that is breezy and entertaining throughout.—*Evening Wisconsin.*

The Morals of Christ.—By Austin Bierbower. A comparison with the contemporaneous systems of Mosaic, Pharisaic and Græco-Roman ethics. Paper, 16mo., 200 pages. 50 cents.

Religion and Science as Allies, or Similarities of Scientific and Religious Knowledge. By James Thompson Bixby. New paper edition, 12mo, 226 pages, 30 cents; cloth edition 50 cents

The reconciliation of science and religion is always a fascinating theme and it has never been treated with more interest than by Mr. Bixby.—*Philadelphia Press*

A Grateful Spirit and other Sermons. By James Vila Blake. Cloth, 12mo, 303 pages, $1.00.

It is with a "grateful spirit" that we take this volume up or lay it down. Once more it proves what high religiousness is possible in connection with the most radical thought.—*Christian Register.*

Mr. Blake is predominantly a moralist of a pure and true strain, but a poet as well, and his moralizing on life is neither trite nor dry; it is such as to strengthen a deep and sober confidence in the Eternal Righteousness.—*Literary World.*

Legends from Storyland. By James Vila Blake. Cloth, square 16mo, 87 pages, 50 cents.

This volume gives us fourteen legends which would have been charmingly told if the author had not spoiled them by an introduction of Unitarian and other teaching.—*The Interior* (Presbyterian.)

His story-telling is delightful, thoroughly simple and clear, and highly calculated to thoroughly interest and entertain children.—*Buffalo Times.*

Manual Training in Education.—By James Vila Blake. Square 18mo. 94 pages; cloth 50 cents, paper 25 cents.

Poems and Essays of James Vila Blake. Two volumes uniformly bound in dark blue cloth, paper labels, red top, uncut edges; Poems, 188 pages; Essays, 216 pages; $1.00 each. Either volume sold separately.

A new essayist and a new poet, and strange to say, both in the same man; especially strange when we are compelled to add that when we read the essays he seems a born essayist, and when we read the poems, he seems a born poet.—*New York Evangelist.*

Browning's Women.—By Mary E. Burt, with an introduction by Edward Everett Hale, D. D., LL. D. Cloth, 16mo, 236 pages. $1.00.

We can cordially recommend her little volume to not only individual readers, but to members of the Browning Clubs who are endeavoring to make a special study of the poet.—*Boston Transcript.*

Seed Thoughts from Robert Browning.—Selected and arranged by Mary E. Burt. Imitation parchment, square 18mo., 40 pages, 25 cents.

Robert Browning's Poetry: Outline studies prepared by the Chicago Browning Society. 50 12mo pages; cloth, 50 cents; paper, 25 cents.

"An unpretentious and creditable piece of work."—The Critic.

The Sailing of King Olaf, and Other Poems.—By Alice Williams Brotherton. A ballad founded on the old Norse legend, with seventy-two other poems of great variety as to subject. Cloth, square 18mo; handsomely bound, with full-page illustration in gilt on the cover. 145 pages. 50 cents.

The poem which gives the book its title is well known, while the others, all short pieces, are not only musical but full of thought and delicious fancy.—*Philadelphia Record.*

"The Sailing of King Olaf," the poem which gives the book its title, is a finely treated Norse legend, and the "Rose Songs" are very light and dainty, showing great delicacy of imagination and sportive play of fancy.—*New Orleans Times-Democrat.*

There is no want of variety in these poems, in subject, treatment and metre a pleasing change is constantly made. There are some which satisfy us with a single reading, while others we re-read with pleasure, retaining a few in permanent friendship.—*Providence Sunday Telegram.*

We can not recall another book of recent poetry of anything like the same dimensions that has an equal diversity. It is the work of a real poet, and one who has at times a daring inspiration.—*Cincinnati Commercial Gazette.*

Jack's Afire, or the Burton Torch.—By Florence M. Campbell. cloth, 12mo., 425 pages, $1.00.

It is a wholesome home story, full of gentle grace and thoughtful feeling, and not only commands respect, but holds the interest to the end. The writer has a purpose in view, but does not permit herself to become either priggish or pedantic in pursuit of that purpose.—*Chicago Herald.*

The Auroraphone. A romance. By Cyrus Cole. 12mo, 249 pages, cloth, $1.00, paper, 50 cents

The fact that we are living in an age of scientific discovery and invention, of advancing ideas in regard to social problems, seems to furnish stimulus to idealistic romance writers, and, consequently, the trend of imaginative literature to-day is in the direction of possible future scientific discovery, socialist reform and occult wonders. Of the many such attempts at scientific romance writing, "The Auroraphone," by Cyrus Cole, lately published, is one of the most successful in its treatment. It is sprightly in style, sensible in logic, and scientific in its denouements.—*Religio Philosophical Journal.*

Echoes from the Blarney Stone and other Rhymes.—By W. C. R. Cloth, 16mo., 115 pages.

Pervaded by the Irish love of humor and appreciation of the ludicrous, they are thoroughly bright and entertaining.—*Boston Journal.*

The Faith that Makes Faithful.—By William C. Gannett and Jenkin Lloyd Jones. Eight sermons: "Blessed be Drudgery," "I had a Friend," "A Cup of Cold Water," and "Wrestling and Blessing," by Mr. Gannett, and "Faithfulness," "Tenderness," "The Seamless Robe," and "The Divine Benediction," by Mr. Jones. Square 18mo, 137 pages. Imitation parchment, 50 cents; cloth, full gilt, $1.00; special paper edition, ten copies for $1.50, this edition sold by the publishers only in packages of ten.

Frances E. Willard says of it: "The Faith that Makes Faithful is purely Unitarian. But it says in style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section, 'Quit your meanness.' The book was such a help to me in my endeavor to quit my own, that I wrote a little notice of it in some paper, and a young Methodist minister seeing what I had said, sent for the book, then sent me a reproving line because, he said, I had misled him; he did not wish to read the writings of a Unitarian, and wondered that a Methodist, like myself, would speak of them with praise. Whereupon I wrote back to him, mildly inquiring if he had never received benefit from the sayings of Socrates, Marcus Aurelius, Epictetus,—if he had not, in his classic course at college, spent considerable time over the writings of Unitarians who lived in Greece and Rome, and if a man who wrote so reverently of God, and so helpfully of our duties to our fellow men with whom we live, was to be cast out of the synagogue because he lived in the nineteenth century, rather than in the last before Christ or the first after him. At this, the young man had the grace to write again, telling me that he looked upon himself as impertinent, and though I had thought so when the first note came, I was well assured that he was not, when I had read the second."

Flowers of the Spirit. By Ella A. Giles. A book of original verses. Cloth, square 18mo, 93 pages, $1.00.

The pretty little volume is finding ready sales in the northwest. The one poem, "Little Blue Shoes," has received praises enough to make the book a success, even were there no other of equal merit.—*New Orleans City Item.*

Evolution and Christianity.—A Study. By J. C. F. Grumbine. Cloth, square 18mo., 75 pages, 30 cents.

"Mr. Grumbine's statements are sound and well put. His book is the fruit of wide reading and investigation. It is a helpful one, is thoroughly interesting reading, and its presentation of the relation between evolution and Christianity includes much valuable thought."—*Buffalo Express.*

The Genius of Galilee. An historical novel. By Anson Uriel Hancock. 12mo, 507 pages, cloth, $1.50, paper, 50 cents.

A companion piece for Wallace's "Ben Hur" is Hancock's "Genius of Galilee." In these two books are set forth the two points of view from which the forces of opposing thought are approaching Christianity—the one accepting the letter of Scripture, the other reducing the whole story to a basis of pure naturalism, around which during the first century and a half of our era there gathered a mass of legend and Alexandrian speculation.—*Pittsburg Times.*

Written by a broad-minded, liberal thinker, who though profoundly religious (in the true acceptation of the word) is not blind to the facts which recent research and scientific discoveries have disclosed . . . The book as a story is very interesting, and will be read with delight by thousands. Not the least of its value, however, lies in the fact that it touches on the life of Jesus from the view entertained by representatives of the "New Theology."—*The Arena.*

The Social Status of European and American Women. By Kate Byam Martin and Ellen M. Henrotin. Square, 18mo, 47 pages, paper, 25 cents; cloth, 50 cents.

A capital little brochure for people who take a serious interest in the tendencies of American society.—*New York Independent.*

The Legend of Hamlet, Prince of Denmark, as found in the works of Saxo Grammaticus and other writers of the Twelfth Century. By George P. Hansen, late United States Consul at Elsinore, Denmark. Edited by Charlie B. Simons. Square 18mo, 57 pages, paper, 25 cents, cloth 50 cents.

Mr. Hansen had complete access to the public records and rare manuscripts at Elsinore and Copenhagen, and has constructed, as the result of these labors, a rarely interesting and delightful *brochure.—Trenton State Gazette.*

A Study of Primitive Christianity.—By Lewis G. Janes. Cloth, octavo, gilt top, uncut edges, 319 pages. $1.25.

Doctor Janes is evidently a thorough scholar, and one cannot fail to be impressed with the care, the honesty, the faithfulness, the impartiality, the love of truth, the conservatism exhibited throughout this admirable volume. . . We commend the book, not only to Unitarians, but to all who are willing to trace, or to see traced in a masterly manner, the operation of natural causes, of race, politics, and social conditions generally, upon the rise and progress of Christianity.—*Popular Science Monthly.*

Practical Piety.—Four sermons delivered in Central Music Hall, Chicago, by Jenkin Lloyd Jones. Subjects, "The Economies of Religion," "Bread *versus* Ideas," "Present Sanctities," "The Claims of the Children." Limp cloth, square 18mo., 60 pages, 30 cents.

The author has an epigrammatic habit of speech, coupled with a facility of illustration and a quickness of fancy not often found in sermon-writers, and his views of the relations of religion to modern conditions and everyday needs appeal to the average lay mind as remarkably sensible.—*Oakland Enquirer.*

Theodore Parker.—A Lecture. By Samuel Johnson. Cloth, 8vo, 78 pages, $1.00.

Certainly one of the richest biographies, one of the most inspiring books of the year. It comes with freshness, vigor, sweetness, clearness and power, and it must re-awaken the thoughtful and the loving to the life of one of the world's most candidly and bravely thoughtful, one of the world's most deeply and tenderly loving. Every man and woman of thoughtful religion ought to read it, for it will give a nobler standard of judgment and a finer appreciation of the minister's work.—*Universalist Record.*

Lessons from the World of Matter and the World of Man.—By Theodore Parker. Selected from notes of unpublished sermons, by Rufus Leighton. Cloth, 12mo., 430 pages. $1.25.

Liberty and Life.—By E. P. Powell, author of "Our Heredity from God." Contents: Life and Death; what they are; Sin a Crime Against Life; Righteousness Obedience to Law; Sinning Against the Holy Spirit; A Sound Mind in a Sound Body; Is the Average Life Worth the Living? The True, The Beautiful and the Good; Not Allopathy nor Homeopathy, but Sympathy; The True Life; The Doing Creed; The Keys; A Bundle of Paradoxes; A Substitute for Orthodoxy; The Two Theologies; Natural Moral Compensation; Character; The Religion of the Future; New Years in 1982. Cloth, 12mo, pp. 208, 75 cents.

Remarkable for its boldness of thought and its terse, vigorous sentences. The author is not orthodox in his creed, but his words breathe reverence for his conception of God, for humanity and for the teachings of Jesus. Especially strong is his argument that the wilful wasting of life is sin, and his graphic and poetic portrayal of the constant expenditure of life, through which men live by being able to die. Each thought, and word and action, he says, costs life, and men live grandly as they are able to die grandly and rapidly. The book shows evidences of research and study and is interesting throughout.—*Newark Evening News.*

The Cabin in the Clearing and other Poems. By Benjamin S. Parker. 12mo, 310 pages, full Russia, $2.00; cloth, $1.50.

Includes some unpretentious verses of decided poetical merit.—*Literary World.*

He sings like a wood-bird, because he has something to sing, and this is one of the great merits of this modest volume.—*Cincinnati Times-Star.*

The Faith of Faiths and its Foundations.—[Former title, "*Show us the Father.*"] Contents: The Change of Front of the Universe, Minot J. Savage; The Fullness of God, Samuel R. Calthrop; The Unity of God, Henry M. Simmons; The Revelations of God, John W. Chadwick; The Faith of Ethics, William C. Gannett; Religion from the Near End, Jenkin Lloyd Jones. Paper 16mo. 170 pages, 50 cents.

A volume of very brilliant discourses from prominent Western and Eastern Unitarians. It is neatly printed and will be read with interest for its literary attractions.—*The Universalist.*

There is a unity of purpose and thought running through these papers, which is to demonstrate the being, unity and fullness of God. As the names they bear indicate, each of these papers is a masterpiece of eloquent writing.—*Christian at Work.*

Interesting for the free thought and fervor which brighten and warm its pages.—*The Inquirer*, London.

An excellant summary of the best and most characteristic thought of our age, ... a striking and significant illustration of what the New Faith tends to produce,—its fearlessness, its utter sincerity, the absence of all special pleading, its poetry its eloquence, its zeal and ove for humanity.—*Christian Register.*

The Unending Genesis; or, Creation Ever Present. By H. M. Simmons. Contents: The Old Genesis Story; The Firmament of Space, Worlds Rounded and Rolling, Worlds Warmed, "Let there be Light," Compounds and Crystals, Sea and Land, The Air Firmament, Plant Creation, Animal Creation, The Mental Dominion, Moral and Spiritual Creations. Paper, square 18mo., 111 pages, 25 cents.

Here the story of the creation is told in a reverential, loving spirit, showing so clearly how evolution has been going on for hundreds of centuries, and must still go on, and proving also how one over-ruling power works through all, with a perfect and beautiful mathematical precision. Far from decreasing our reverence for truth and beauty, it only increases tenfold our love for it. The story is told so simply and plainly, that any mother could use it and make it intelligible to little children. Poor little innocents! how their brains must reel over the effort to take in literally the old Bible story, and there are Liberals who object to teaching it to them as fairy lore. To such this book will prove a blessing, and besides teaching how this creation is unending, it will be likely to awaken in a child's mind a desire for further knowledge of the natural sciences—a taste most desirable to cultivate.—*Mrs. L. F. Furness, in Unity.*

From Over the Border.—A book of prophecies and fancies concerning the life to come. By Benj. G. Smith. Cloth, 16mo, 238 pages, $1.00.

Without the inventiveness and daring of *Gates Ajar*, or the fascinating realism of *The Little Pilgrim*, it goes deeper into an exposition of the future state. . . . The theory is, that a constant tendency to higher moral and intellectual improvement rules the future. The person who relates his experience in the new region is shown the modes of life of families and communities in several states of advancement, and is permitted glimpses of the celestial city, which a rarer and finer spiritual culture will, by and by, fit him to inhabit. To those who are fond of speculating upon such themes, these pages will have attractions. Hardly had this lovingly written and beautifully made book been given to the public, when the author himself passed over the border, having died late in December, at the age of seventy-four.—*Literary World.*

Wind Flowers.—By Luella D. Smith. Cloth, 18mo., 235 pages. $1.00.

A collection of good poems, all of more than average poetic ability. . . . They have real poetic merit—each a body of thought smoothly and poetically materialized, and will be read and re-read with increasing pleasure. —*Christian at Work.*

Send a Silver Dime Or eleven one-cent stamps, and we will send you by return mail a cloth-bound English Dictionary of 320 pages, containing 32,000 words and phases, and 670 small engravings. The book contains some advertisements, otherwise it could not be sold at the price, as the postage alone is four cents. We have only a limited number and desire to close them out at once. Address **Charles H. Kerr & Co.,** 175 Dearborn St., Chicago.

Progress from Poverty.—A Review and Criticism of Henry George's "Progress and Poverty" and "Protection and Free Trade." By Giles B. Stebbins. Square 18mo., 64 pages, paper, 20 cents; cloth, 30 cents.

Mr. Stebbins is one of the best authorities in the land upon economic issues, clear and precise in his statements, and has an irrefutable way of putting his propositions.—*Rochester Democrat and Chronicle.*

The Evolution of Immortality.—Suggestions of an individual immortality based upon our organic and life history. By C. T. Stockwell. Third edition, with appendix. Cloth, 12mo, 104 pages, 60 cents.

With a very few exceptions, not injurious to his argument, we have read with great pleasure and profit this singularly attractive essay. —*Unitarian Review.*

One of the most suggestive and best developed essays on personal immortality which later years have produced.—*Literary World.*

Aphorisms.—By Edward Owings Towne. Cloth, gilt top, 16mo, 47 pages, 50 cents.

Many of its Aphorisms are witty and original, and some are very shrewd and wise.—*Saturday Evening Herald.*

A neat little volume of short pithy sentences. * * Many of them are original, sparkling in wit, and good to remember.—*Inter-Ocean.*

The very process of finding fault with some of its always pithy and suggestive sentences, will help us to new and fresh gleams of thought.—*Chicago Times.*

Uplifts of Heart and Will.—A series of religious meditations or aspirations. By James H. West. Paper, square 18mo, 69 pages, 20 cents.

Free from the mechanism of ritual or liturgy, and yet saturated throughout with the devoutness of one who feels both the mystery of the world and the glory of the revelation that shines through its clouds. The book is not only ethical, but is profoundly religious.—*Christian Register.*

HELPS TO SELF-CULTURE,

PUBLISHED UNDER THE AUSPICES OF THE

National Bureau of Unity Clubs.

1. **Unity Clubs.** By Emma Endicott Marean 10
2. **Robert Browning's Poetry.** By Members of the Chicago Browning Society. Cloth, 12mo 50
3. Outline Studies in **George Eliot.** By Celia P. Woolley 10
4. **The Legend of Hamlet.** By George P. Hansen 25
5. **Progress from Poverty.** Review and Criticism of Henry George. By Giles B. Stebbins 25
6. Outline Studies in **Holmes, Bryant and Whittier** 10
7. **The Masque of the Year.** Arranged by Lily A. Long 10
8. Outline Studies in **James Russell Lowell.** By Mrs. S. B. Beals 10
9. **Ten Great Novels:** Suggestions for Clubs and Private Reading. By Jenkin Lloyd Jones 10
10. **The Study of Politics** in Unity Clubs and Classes. By George L. Fox 10
11. Outline Studies in the **History of Ireland.** By Prof. William Allen 10
12. Outline Studies in Dickens' **Tale of Two Cities.** By Emma Endicott Marean 10
13. The Importance of the **Intellectual Life.** By Jenkin Lloyd Jones 10
14. **History of Art.** Studies of the Lives of Leonardo, Michael Angelo, Raphael, Titian and Albert Dürer. By Ellen D. Hale 10
15. **Religious History and Thought.** By John C. Learned 10
16. **Studies of Holland.** By Edwin D. Mead 10
17. Outline Studies in the **History of the Northwest.** By Frederick J. Turner, A.M. 10
18. **Lessing's Nathan the Wise.** By the Unity Clubs of Cleveland and Chicago 10

Any book advertised by us will be sent prepaid by mail or express on receipt of price. For $5.00 cash with order, we will send books to the amount of $5.00 at advertised prices, and Unity one year free; this offer applying both to renewals and new subscriptions.

Address

CHARLES H. KERR & CO., Publishers.

175 Dearborn Street, Chicago.

MARTIN LUTHER

AND OTHER ESSAYS.

BY DR. F. H. HEDGE.

Contents:—Martin Luther, Count Zinzendorf and the Moravians, Christianity in Conflict with Hellenism, Feudal Society, Conservatism and Reform, Rev. William E. Channing, D.D., Science and Faith, Classic and Romantic, The Steps of Beauty, Ethical Systems, Ghost Seeing, Personality, The Theism of Reason and the Theism of Faith.

We can commend the book to any one interested in religion or literature. It bears reading as few collections of review articles and addresses do, and it is worthy to form a part of that small body of good literature that will not lose its savor with the change of the years.—*San Francisco Chronicle.*

A handsome volum e of 326 large pages. Publishers' price, $2.00; our price, including prepayment of postage or expressage, one dollar. Supply limited, order at once.

Address

CHARLES H. KERR & CO., Publishers.

175 Dearborn Street, Chicago.

CONDENSED PRICE LIST OF GEORGE H. ELLIS'S BOOKS.

Abbot's Authorship of the Fourth Gospel	$ .75
Allen's (John W.) Paul Dreifuss; His Holiday Abroad	1.00
Allen's (Joseph Henry) Three Phases of Modern Theology	.35
Batchelor's Social Equilibrium	1.50
Brooke's Unity of God and Man	1.50
Brooke's Faith and Freedom	1.50
Chadwick's A Daring Faith	1.00
Clarke's Vexed Questions in Theology	1.00
Clarke's Problem of the Fourth Gospel	.50
Cobbe's (Frances Power) Religious Duty	1.00
" Duties of Women	1.00
" Scientific Spirit of the Age	1.00
" Peak in Darien	1.00
" Darwinism in Morals	2.00
" A Faithless World	1.00
Crooker's Problems in American Society	1.25
Dennis's The Two Consciences	.65
Dole's Jesus and the Men about Him	.50
Ecce Spiritus	1.25
Furness's The Power of Spirit	1.25
Gannett's Year of Miracle, full gilt	1.00
Gannett's Year of Miracle, limp, red edges	.50
Institute Essays	1.25
Mead's Martin Luther	1.25
Mead's Roman Church and Public Schools	.35
Merriam's A Living Faith	1.00
Miles's The Birth of Jesus	1.00
Mills's Gems of the Orient	1.50
Mozoomdar's The Oriental Christ	1.25
Mumford's Life and Letters	1.00
Newell's Discourses and Poems	1.50
Potter's Twenty-five Sermons	2.00
Savage's (Minot J.) My Creed	1.00
" These Degenerate Days	.50
" Beliefs about the Bible	1.00
" Belief in God	1.00
" Beliefs about Man	1.00
" Christianity the Science of Manhood	1.00
" Light on the Cloud	1.25
" Life Questions	1.00
" Man, Woman and Child	1.00
" Social Problems	1.00
" The Minister's Hand Book	.75
" The Modern Sphinx	1.00
" The Morals of Evolution	1.00
" The Religion of Evolution	1.50
" Talks about Jesus	1.00
" The Religious Life	1.00
" Religious Reconstruction	1.00
" Signs of the Times	1.00
" Helps for Daily Living	1.00
" Bluffton: A Story of To-Day	1.50
" Poems	1.50
" Life	1.00
" Unitarian Catechism	.30
Science and Immortality	.75
Stebbins's A Study of the Pentateuch	1.25
Sunderland's The Liberal Christian Ministry	.50
Talbot's Jesus: His Opinions and Character	1.50
Tender and True, cloth, red edge	1.00
" " " cloth, full gilt	1.50
" " " half calf	2.50
" " " full morocco	3.50
Tilden's Work of the Ministry	1.00
Tiffany's Bird Bolts	.75
Ward's How Religion Arises	.75
Wigglesworth's Reflections	2.00

Any book in this list sent prepaid to any address on receipt of price. Descriptive list free on application. Address

Charles H. Kerr & Co.,
175 Dearborn St., Chicago.

SUNDAY-SCHOOL STORIES,

By Edward E. Hale.

"Twenty-six stories, of which I have written eight; the other eighteen are the work of my children, my sisters and of Mrs. Bernard Whitman, so widely known as the secretary of the 'Ten Times One' societies. All of these stories I have edited, and I have given the authors the general directions under which they wrote." —*Dr. Hale's Preface.*

When the Rev. Edward Everett Hale writes a book for the young, grown people as well as young people look for something good, and they are seldom disappointed. Mr. Hale always writes for a purpose, and that purpose embraces both pleasure and profit to his readers. In the volume before us there are a number of right good stories which will be read with interest by children all over the land.—*Philadelphia Item.*

A delightful and helpful book for young people.—*Boston Home Journal.*

Suited to the taste and comprehension of young people, they will be read again and again, and cannot fail to profit as well as interest.—*Boston Journal of Education.*

Cloth, 16mo., 314 pages, retail price $1.00. We have purchased from the publishers a limited number of copies which we desire to close out rapidly, so we offer them postpaid at only **50 cents,** as long as they last.

Address:

CHARLES H. KERR & CO., Publishers.
175 Dearborn Street, Chicago.

SUNDAY-SCHOOL STORIES for little children.

By Miss Lucretia P. Hale and Mrs. Bernard Whitman.

Twenty-six stories written on the same plan as those in Dr. Hale's volume, but intended for younger children, printed in large type on heavy paper, and neatly bound. Cloth, 16mo, 219 pages, retail price $1.00. Our price to those who order direct from us, **50 cents,** postpaid.

Address:

CHARLES H. KERR & CO., Publishers,
175 Dearborn Street, Chicago.

C. A. LONG'S

25 CENTS BY MAIL

No Bottle,
No Waste
No Muss.

ONE PENCIL EQUALS SIX Bottles of MUCILAGE

Directions.—Moisten open end and pass lightly over face of the paper, being careful not to get it too damp. Dries **instantly.** Address **Charles H. Kerr & Co.,** 175 Dearborn St., **Chicago.**

UNITY SUNDAY SCHOOL LESSONS.

Price per dozen does not include postage.

I. Corner-stones of character. By Mrs. Kate Gannett Wells.

II. Home Life. By Mrs. Susan I. Lesley and Mrs. Elizabeth L. Head.

III. School Life. By Mrs. F. B. Ames. Each of the above 10 cents; per dozen, $1.00.

IV. A Chosen Nation: or, The Growth of the Hebrew Religion. By W. C. Gannett. 15 cents; per dozen, $1.25. Chart, 5 cents.

V. Channing and the Unitarian Movement in America. By W. C. Gannett. 15 cents; per dozen, $1.25.

VI. Theodore Parker, and the Liberal Movement in America. By R. A. Griffin, 15 cents; per dozen, $1.25.

VII. Sunday Talks about Sunday. By J. Ll. Jones. 10 cents; per dozen, $1.00.

VIII. Stories from Genesis. By Mrs. Eliza R. Sunderland. 15 cents; per dozen, $1.25.

IX. The story of the English New Testament. By N. P. Gilman. 15 cts.; per dozen, $1.25.

X. Talks about the Bible (Old Testament). By Newton M. Mann. 15 cts.; per dozen, $1.25.

XI. The More Wonderful Genesis; or, Creation Unceasing. By H. M. Simmons. 15 cents; per dozen, $1.25.

XII. Heroes and Heroism. By Mrs. Eliza R. Sunderland. 15 cents; per dozen, $1.25.

XIII. Studies of Jesus. By Newton M. Mann 20 cents; per dozen, $1.75.

XIV. The Christmas Poem and the Christmas Fact. By W. C. Gannett. 5 cents.

XV. The Childhood of Jesus. Part I. In Jesus' Land.

XVI. The Childhood of Jesus. Part II. In Jesus' Home.

XVII. The Childhood of Jesus. Part III. In Nazareth Town.

XVIII. The Childhood of Jesus. Part IV. In Jerusalem, and After.

These Four series, By W. C. Gannett. Each 10 cents; per dozen, $1.00.

XIX. The Seven Great Religious Teachers. By J. Ll. Jones. 5 cents.

XX. A Six Years' Course of Study. Outline and First Series of Lessons.

UNITY PRIMARY CLASS CARDS.

A. "Sayings of Jesus." 10 cards, illuminated, 15 cents.

B. "Kindness to Animals." 10 cards, illuminated, 15 cents.

C. "Corner-Stones of Character." 12 tinted cards, with photo, 20 cents.

D. "Home Life." 12 tinted cards, with photo, 25 cents.

E. "School Life." 12 cards, illuminated, 20 cents. C, D, E, correspond to series *I, II, III.*, of *Unity Lessons:* to be used together on "Uniform Lesson" Plan.

F. "Work and Worship." Six plain, tinted cards, each having a lesson topic, with appropriate Bible text and Verse. Purchasers may order in quantity to suit size of class, giving to each member the same card for a lesson. 2 cards for 1 cent.

A sample package of the above named lessons and class cards, will be sent upon order, for $1.00.

SUNDAY SCHOOL SERVICE AND SONG BOOKS.

Unity Services and Songs for Sunday Schools 30 cents; per dozen, $2.50; per hundred, $15.00.

Unity Shorter Services for primary classes, 15 cents; per dozen, $1.00.

Unity Festivals. A book of Special Services—Easter, Flower, Harvest, Christmas, National, Christening and Covenant, with over seventy carols and hymns. 30 cents; per dozen, $2.50; per hundred, $15.00.

Special Services for Christmas, Easter, Flower and Harvest Festivals. Sample copies, 3 cents; per hundred, $2.50.

THE RISE OF UNITARIANISM IN NEW ENGLAND.

A pamphlet of 70 pages, containing chapters extracted from the Memoir of Ezra Stiles Gannett, by his son, W. C. Gannett. A valuable addition to Sunday-school material, for older scholars who wish to study the story of Unitarianism and the Transcendental Movement in New England. Price, 20 cents.

An Outline for such study-classes is also ready. Price, 10 cents; 10 for 75 cents.

Western Unitarian Sunday School Society.

175 Dearborn St., Chicago, Ill.

UNITY SUNDAY CIRCLES in hall or parlor, and new Churches unprovided with Hymn Books, will want our Hymn Tracts. **Songs of Faith, Hope and Charity,** set to old tunes; 51 Hymns with music. **Love to God and Love to Man;** 47 songs adapted to "Gospel" tunes. **Responsive Services** with prayer and closing chant. Each pamphlet 5 cents.

The three bound together, with eight *Choral Responsive Services* added—a complete little service book—for **15 cents; $1.50 per dozen.**

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

UNITY a weekly journal of *Freedom, Fellowship and Character in Religion.*

Eight four-column pages, well printed. A liberal sermon every week, with live articles on current topics. One dollar a year.

Ten weeks on trial for ten cents in stamps.

CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

HELPS FOR HOME NURSING

By Irene H. Ovington.

A pretty cloth-bound book of 114 pages, that tells home nurses

How to improvise conveniences for the sick-room,
How to secure good ventilation,
How to arrange the room,
How to prepare and serve delicious food,
How to amuse the invalid,
How visitors should be taught to behave,
with many other helpful suggestions.

Price, including postage, fifty cents. Agents wanted.

CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

UNITARIAN BELIEF!

16 TRACTS BY 8 AUTHORS, setting forth the principles, doctrines and basis of fellowship of the Unitarian Church. All mailed for 25 cents.

UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

A RATIONAL VIEW OF THE BIBLE. By Newton M. Mann. 206 pages. 50 cents.

CHARLES H. KERR & Co., 175 Dearborn St., Chicago.

BLESSED BE DRUDGERY—A sermon by W. C. Gannett, 2c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

Announcements.

WANTED, AT ONCE.

3,000 Trial Subscribers to UNITY at ten cents for ten weeks. This is not hard to accomplish: it will take only $300 all told from our whole constituency, and if many will help, no one need spare much time or money. Moreover, we prefer this time to make some adequate return to the friends who help us in the shape of adequate

PREMIUM OFFERS.

To secure these premiums it is only necessary, first, to be a regular subscriber to UNITY, and second, to send the money with the names and indicate the premium preferred. We, like the famous New York politician, "pay the freight."

1. *For Ten Cents* we will send UNITY ten weeks to one new name, and either Abbot's "Truths for the Times," or Simmons' "The Religion of Jesus."

2. *For Twenty Cents* we will send UNITY ten weeks to two new names, and either "Ten Great Novels," or "The Importance of the Intellectual Life," by Jenkin Lloyd Jones.

3. *For Thirty Cents* we will send UNITY ten weeks to three new names, and either "The Public School Question," by Bishop McQuaid and Dr. Abbot, or "Uplifts of Heart and Will," by James H. West.

4. *For Forty Cents* we will send UNITY ten weeks to four new names, and the special paper edition of "The Faith that Makes Faithful," the edition that is sold only in packages of ten, unless ordered under this offer.

5. *For Fifty Cents* we will send UNITY ten weeks to five new names, and Sunday-school Stories for Little Children," by Miss Lucretia P. Hale and Mrs. Bernard Whitman, a handsome cloth-bound volume of 219 pages, the publishers' price one dollar.

6. *For Sixty Cents* we will send UNITY ten weeks to six new names, and "Sunday-School Stories," by Edward E. Hale, a handsome cloth-bound volume of 324 pages, the publishers' price one dollar.

7. *For Seventy Cents* we will send UNITY ten weeks to seven new names, and "The Auroraphone," by Cyrus Cole, in paper, the first number of our new paper library.

8. *For Eighty Cents* we will send UNITY ten weeks to eight new names, and the new revised edition of "The Evolution of Immortality," by Dr. C. T. Stockwell, in cloth.

9. *For Ninety Cents* we will send UNITY ten weeks to nine new names, and "The Laws of Heredity," by Dr. George Williamson, a cloth-bound book of 383 pages, publishers' price, $1.50.

10. *For One Dollar* we will send UNITY ten weeks to ten new names, and Dr. Hedge's volume, "Martin Luther and Other Essays," publishers' price two dollars.

Please note that our supply of the books offered in paragraphs 5, 6 and 10 is limited, and that orders must be sent for these premiums at once to make sure of them.

There are two ways in which our friends can avail themselves of this offer. The way that will help us most is to show UNITY to neighbors and acquaintances and induce each to pay the ten cents for his own paper. Such trial subscriptions are by far the most likely to result in permanent subscriptions. The other way is to send the money with a list of people likely to be interested. Such lists are often most valuable when they contain widely scattered names. If you have friends inclined to the liberal faith who live out on the frontier, don't forget them in making up your list.

And don't put off sending the list. It will help doubly if it comes promptly. We want to make the regular weekly issue of UNITY ten thousand before fall. A united effort will do it.

Address all business letters and remittances to

CHARLES H. KERR & CO., Publishers,
175 Dearborn street, Chicago.

BEECHAM'S PILLS act like magic on a Weak Stomach.

PARTNER WANTED.—With from $1,000 to $5,000, to engage in fruit growing at Benton Harbor, or St. Joseph, Michigan. Prefer a married man and a Unitarian, who would be willing to assist in founding a Unitarian church. Address F. W. B., care of UNITY.

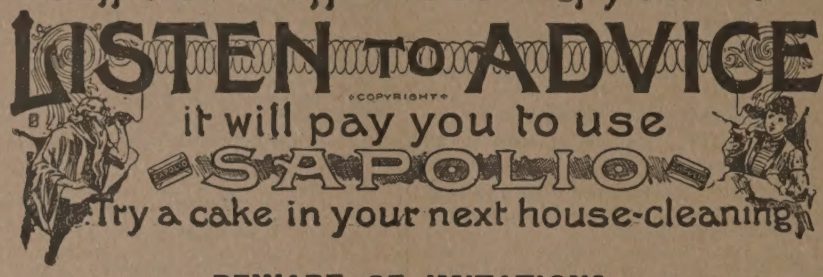
SCHOOL GIRLS Make $100 a month, others $2,500 a year. Work light. Outfit only 10 cents. Address The Western World, Chicago, Ill.

Dr. Price's Baking Cream Powder

Used in Millions of Homes—40 Years the Standard.

The humble receive advantage, the self-sufficient suffer loss". = If you will

LISTEN TO ADVICE



BEWARE OF IMITATIONS.

Grocers often substitute cheaper goods for Sapolio to make a better profit. Send back such articles, and insist upon having just what you ordered.

ENOCH MORGAN'S SONS CO., NEW YORK.

MOTHERS! Teach your boys and girls business methods. Instruct them in spelling, punctuation, capitalization, and how to write a business letter. Nothing will do this so quickly and surely as the proper use of a **TYPEWRITER**. You can teach them at home, and can use the in your own correspondence. We will sell a fine of any of the celebrated "Hall," "World," "Victor," "McLoughlin," "Odell," "Merritt," "Sun," or "Crown" makes, at 20% to 50% less than manufacturers' prices. Don't pay high prices; $5 to $15 will buy the best of these machines. Shipped with privilege of examining before accepting. Address for illustrated catalogue and samples of work, "YOUTH'S BUSINESS DEPARTMENT," TYPEWRITER HEADQUARTERS, 31 Broadway, New York City. (All makes of standard typewriters.)

TEN POUNDS IN TWO WEEKS THINK OF IT!

As a Flesh Producer there can be no question but that

SCOTT'S EMULSION

Of Pure Cod Liver Oil and Hypophosphites Of Lime and Soda is without a rival. Many have gained a pound a day by the use of it. It cures

CONSUMPTION,

SCROFULA, BRONCHITIS, COUGHS AND COLDS, AND ALL FORMS OF WASTING DISEASES. *AS PALATABLE AS MILK.* *Be sure you get the genuine as there are poor imitations.*

WORLD'S FAIR PICTURES OF ALL BUILDINGS.

Full information of everything connected with the Greatest Event of all time, also description of all States and Territories, account of all Government Lands to be had at $1.25 per Acre, fine illustrations of various Industries and Interesting Scenery. A World of Information for only 25 cents a year. Sample Copy and 100-Page Catalogue containing 1,000 Clubbing Offers, 10 cts. The Guide and Hand-Book of Useful Information contains 1,000,000 Facts. Price 50 Cents, with Paper 65 Cts. THE WESTERN WORLD, Chicago, Ill.

FREE CITY AND COUNTRY.

A live and aggressive Agricultural and Home paper will be sent for one year and a premium worth 50 cents, all for

FIFTY CENTS.

CITY AND COUNTRY is a semi-monthly, 16 page paper. This offer will be good during 1891. We want 100,000 circulation. Sample copy and list of premiums sent free. Address,

CITY AND COUNTRY, Columbus, Ohio.

TACOMA INVESTMENTS, GUARANTEED 8% net on all moneys sent us for investment in real estate in the thriving city of TACOMA, Wash., besides we send you one-half the profits, 8 and 10 per cent. net on mortgage loans first-class security. Write for information. Best references given. Address, MANNING, BOGLE & HAYS, Tacoma, Wash.

TACOMA Lots and Acres from $50.00 to $50.000. Instalment property. The annual increase in TACOMA realty values bring more money than stocks, bonds or mortgages. Non-residents realize in 1 to 5 yrs. 100%. Test us. TACOMA INVESTMENT CO., Tacoma, Wash.

Perry & Martin,
44-143 La Salle St., Chicago,
Loan Money for estates and private parties on city property at current rates.
ELLEN A. MARTIN, Attorney.

Puget Sound catechism and its chief city, **SEATTLE, WASHINGTON** Send stamp to Eshelman, Llewellyn & Co., Seattle, Wash.

EVERY LADY HER OWN DRESSMAKER.

The Tailor System of Dress Making by one of the best authors, including Book of Instructions, Charts, Double Tracing Wheel, etc., enabling any lady to cut and fit any garment worn by woman or child, is sold by the inventor at $7.50. By a special arrangement we can send the whole by mail with a copy of our Paper one year for ONLY $1.00. This paper gives information of all Government Lands, and of each State and Territory with fine Illustrations, also cuts of all structures and everything of interest connected with the World's Fair of 1893. Sample Copy and 100 Page Clubbing Catalogue 10 Cents. THE WESTERN WORLD, Chicago.

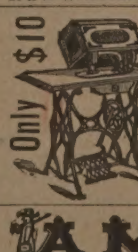
EVERY LADY Who sends us 25 CENTS and the names and addresses of 10 lady friends who love to read, will receive THE YOUNG LADIES' BAZAR, a large 16-page monthly, full of Beautiful Pictures, Charming Stories, Fashion Notes, Household Doings and Fancy Work, etc., ONE YEAR FREE. Don't miss this rare chance, as this is the best, cheapest and prettiest FAMILY AND FASHION JOURNAL published. On and after Jan. 1st., 1892, the regular price will be $1.00 per year. SEND AT ONCE or any time before Jan. 1st., 1892, and receive it one year for only 25 cents. For 5 cents extra (30 cents in all) we will send you post-paid an ELEGANT FASHION CATALOGUE of Paper Patterns containing 40 pages and 1300 illustrations of over 650 different styles of ladies', misses' and childrens' garments, amount of material necessary to make same, etc. Ad. YOUNG LADIES' BAZAR, 230 La Salle St., Chicago, Ill.

WALL PAPER

SAMPLES SENT FREE.

We carry the largest stock and greatest assortment in the West. White blanks 3c to 6c. Gilts 5c to 25c. Embossed Gilts 5c to 50c. 18 in. Frieze and narrow borders to match all papers and ceilings.

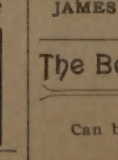
GROTH & KLAPPERICH,
14 & 16 W. Randolph Street, CHICAGO, ILL.



"Down With High Prices."
THIS SEWING MACHINE ONLY $10!

Top Buggies, $55.00 Harness $7.50
Road Carts....10.00 Wagons, 30.00
$5.00 Family or Store Scale, 1.00
A 240-lb. Farmers' Scale.... 3.00
4000 lb. Hay or Stock Scale...40.00
Forge and Kit of Tools.....20.00
1000 other Articles at Half Price.
CHICAGO SCALE CO., Chicago, Ill.

A MAN TRAVELING BETWEEN Chicago and Denver SHOULD TAKE THE CHICAGO, ROCK ISLAND & PACIFIC FAST VESTIBULED TRAINS, DINING CARS. VAN BUREN STREET DEPOT. E. ST. JOHN, Gen'l Manager. JNO. SEBASTIAN, Gen'l Tkt. & Pass'r Agt.



ODELL DOUBLE CASE TYPE WRITER

It has 78 Characters, and is the only Type Writer with Check Perforator attachment. Is fast taking the lead of all Type Writers. Special terms to Ministers & S.S. Teachers. Send for circulars. Odell Type Writer Co. 55 Fifth Av. Chicago.

AGENTS WANTED both sexes. $25 to $50 per week EASILY MADE. SAMPLES FREE. Send for terms. W. C. Wilson, Kansas City, Mo.

Dollar Clearance Sale.

25 Valuable Pamphlets,
Over 1000 pages, sent prepaid for $1.00.

Many of the pamphlets in the subjoined list are now extremely scarce and can not be obtained after our present stock is exhausted. We offer the set prepaid for $1.00, as long as they last, and also indicate the prices of separate pamphlets. It should be noted that the separate prices aggregate over $3.00, hence it is economy to order by the set.

Liberty and Life.—By. E. P. Powell. 208 pages. Price in cloth 75 cents, paper edition sold only in this combination, or given to any subscriber sending us a new name for a year with $1.00.

The Unending Genesis.—By H. M. Simmons. 111 pages, 25 cents.

Practical Piety.—Four sermons by Jenkin Lloyd Jones. 60 pages, 10 cents.

Uplifts of Heart and Will.—By James H. West. 20 cents.

The God of Civilization.—A Romance by Mrs. M. A. Pittock. 25 cents.

Appendix to Third Edition of the Evolution of Immortality. By C. T. Stockwell. 10 cents.

Truths for the Times.—Abbot. 10 cents.

Christian Propagandism.—Abbot. 10 cents.

God in the Constitution.—Bradford. 10 cents.

Compulsory Education.—Abbot. 5 cents.

The Present Heaven.—Frothingham. 5 cents.

The God of Science.—Abbot. 10 cents.

On the Vision of Heaven.—Newman. 5 cents

A Study of Religion.—Abbot. 10 cents.

The Battle of Syracuse.—Two essays by James Freeman Clarke and Francis E. Abbot. 10 cents.

The Public School Question.—By Bishop McQuaid and Francis Ellingwood Abbot. 100 pages, 10c.

An Agnostic View of the Doctrine of Vicarious Atonement.—By W. H. Spencer. 5 cents.

Evolution in its Relations to Evangelical Religion.—By B. F. Underwood, Prof. P. A. Chadbourn and Prof. Asa Gray. 5 cents.

Messianic Expectations.—By Rabbi Solomon Schindler. i. Introductory, 5 cents; ii. Out of print; iii. The Carpenter's Son, 5 cents; iv. Judaism the Mother, and Christianity the Daughter, 5 cents; v. A Genuine Messiah, 5 cents.

The Proposed Christian Amendment to the Constitution.—By Francis E. Abbot. 5 cents.

Is Romanism Real Christianity.—By Francis W. Newman and Francis E. Abbot. 10 cents.

The Philosophy of a Strike.—Dunning. 5c.

Remember this is a clearance sale. Send now, don't wait six months and then complain because we can not give you all the pamphlets advertised. We have about 50 full sets, and when part of the pamphlets are out of print we shall have to substitute others. Address.

Charles H. Kerr & Co., Publishers,
175 Dearborn Street, Chicago.

THE FARMERS' VOICE.

A Weekly Publication for the Great Plain People.

Interesting, entertaining and instructive, with an aim and purpose to benefit mankind, The Farmers' Voice furnishes to its readers more useful knowledge for one dollar than can be secured from any other source for three times that sum. Why do we not increase the price to two dollars per year? The answer is: We do not think two dollars for a paper within the means of ALL the people. All intelligent people are not wealthy, but intelligence is a glorious element, with which the Farmers' Voice seeks universal connection.

Fifty-two numbers for $1.00. Thirteen weeks' trial trip 25cts. Can you afford to do without it?

For club rates and commissions address

THE FARMERS' VOICE,
334 Dearborn St., Chicago, Ill.

A GRAND OFFER. A $5 Etching for only 30c.

To introduce THE STUDIO, we will send every reader *mentioning this journal* who remits ONLY 30 cents (silver or postal note) two specimen numbers of THE STUDIO and one of the following beautiful ETCHINGS by famous artist-etchers: "Lady with a Rabbit," or "Portrait of Catharine Lorillard Wolfe," by Robert F. Blum. "Silver Coffee Pot set with Rough Pearls," or "The Fritsche Ewer," or "John Quincy Adams at Sixteen," or "Japanese Agate Snuff-Bottle, Bronze Sword-Guard," by Sidney L. Smith. "Barye's Venus and Juno," or "Columbus Inkstand," or Japanese Ivory Horn, Glass Water-Pot, Bronze Jar," by Otto H. Bacher. "He is Coming," by William Hole. The entire set is beautifully printed on imported Holland and Japan paper, forming a magnificient collection suitable for framing and hanging in the most aristocratic home.

$50. for $3. *The 10 superb Etchings with 12 Photo-etchings and 20 copies of* THE STUDIO *sent on receipt of* ONLY $3.00, *just about* ONE-HALF *the price usually asked for* ONE ETCHING. To secure one or the set, send orders at once, as the edition is limited.

The Studio Publishing Co., 864 Broadway, New York.

GRATEFUL—COMFORTING

EPPS'S COCOA

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—"*Civil Service Gazette.*"

Made simply with boiling water or milk. Sold only in half-pound tins, by Groceres, labled thus:

JAMES EPPS & CO., Homœopathic Chemists, London, England.

The Best Books . . . .

FOR YOUNG PEOPLE

Can be selected from our

Library List,

Which is absolutely free from everything objectionable, and full of

Instructive and Helpful Ideas.

Send for list and prices from

WOMAN'S TEMP. PUB. ASS'N.
161 La Salle St., Chicago.